

AN APPEAL TO THE JEWS,

TO STIMULATE THEM TO OBTAIN A

HIGHER STATE OF CIVILIZATION;

AND OTHER MISCELLANEOUS MATTER FOR THE
ADVANCEMENT OF

MORAL DISCIPLINE.

BY

Allan Mc Bodew

SEMPER VERITAS.



SAN FRANCISCO:

FRANCIS & VALENTINE, BOOK AND JOB PRINTING HOUSE, 517 CLAY ST.

[1878]

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INTRODUCTION.

When the number and variety of works already published, and the ability with which some are written, to abolish social evils, are considered, it may be judged presumptuous for one of no pretensions to possess the advantages of a classical education, to dictate means to dispel the errors of a tribe, who boast of a genealogy thousands of years prior to the nativity of the compiler of the Ten Commandments. The author of this treatise, as the reader will find, has adopted a method peculiarly his own, and gives publicity to facts, under the firm impression that shame will exterminate human errors, when all other measures hitherto attempted, have failed. The author feels a particular interest in promoting a practice of virtue ; and with this view he trusts it will meet the approbation of every well-disposed person. If his course is faithfully regarded, it will doubtless contribute very materially to the true happiness of the rising generation of the Jewish persuasion. If the author has adopted a system, which, on the whole, is best suited to the nature of the subject, he may warrantably indulge a hope that the work will be justly approved and extensively circulated. If otherwise, he is fully prepared to reap the reproof he has meted out to others as his just reward. In conclusion he would remark, that parties who had perused his first reply, Oct. 3d, 1877 (herein copied), to a lecture on "The Jew," having requested him to further expatiate on the subject, which he, for his part, had concluded not to do, has solely prompted him to reaction. And that amusement may accompany instruction, matter analogous has been added to render the work more acceptable.

San Francisco, California,
June, 1878.

SEMPER VERITAS.

Translation of the Proverbs in the order as they appear throughout the work:

Omnia bona bonis.
All things are good, with the good.

Auri sacri fames.
The accursed thirst for gold.

Non est omnibus hoc vitium.
Everybody has not this vice.

Una golondrina no hace verano.
One swallow don't make a summer.

Prêt pour mon pays.
Ready for any purpose for my country.

Nemo me impune lacessit.
Nobody shall offend me with impunity.

Quien mucho abraza, poco aprieta.
He who grasps at too much, clutches little.

Spiro meliora.
I desire improvement.

Credat Judæus appella.
Let the circumcised Jews believe it.

Nunquam sera ad bonus mores via.
It is never too late to improve.

Finis coronat opus.
The end crowns the work.

Fiat justitia, ruat cælum.
Let justice be done, though heaven should burst.

La patience est arrière, mais son fruit est doux.
Patience is not always agreeable, but its fruit is sweet.

Chi tace confessa.
Silence gives consent.

DECISION AND PRINCIPLE.

Hear, land of Yanks and brither Jews,
Read and hear the latest news :
If there's a hole in a' your coats,
I rede ye tent it ;
A chiel's amang you taking notes,
And, faith, he'll prent it.

One of the greatest men who ever lived said he liked a good hater ; so do I. I hate lying, cheating, and every sort of meanness. If a class of people are generally mean, low and wicked, say so boldly—tell people so. Every man should be, in some degree, a moral policeman. The man who has no enemies has no real friends. Such a man will lose a friend for fear of making an enemy. A good man must have enemies among bad men, and he should be prepared for them ; which signifies that his knowledge of their iniquities is the cause of their hostility, consequently, he should be prepared, to be enabled by proof, to expose them. A man who is friends with every one is a friend who is not worth having. Let women tell tales about each other ; it is very small business for a man to engage in. Besides, men, as a rule, don't understand women, and are very likely to misjudge their motives. Is it because a man is a Jew, that he should say that there are no mean Jews, and that the major part of them are not Democrats ? Is it not mean ; is it not low ; and is it not wicked in the extreme to maintain a practice which has wrought universal contempt on their race among honest dealers ? It is certainly not an American practice to have more than one price for an article ; truly good men despise all such nefarious dealing. It is an universal practice throughout all benighted countries, as every person who has traveled

can testify. The man who would sacrifice principle for greed is corrupt, he is a slave to avarice, he is unworthy of the noble state which constitutes true nobility. The man who would rescind one iota of the principle for which he is fighting, would make a poor soldier on the field of battle, he would not prove himself the hero our fore-fathers proved themselves to be when they fought for our freedom. The glorious independence! It is every man's duty to protest against mean actions, false doctrines and frauds of every kind. Those genial men who agree with every one and have no opinion of their own; who are always afraid of thinking for themselves and uttering their thoughts for fear of giving offense, occupy a very contemptible position in a community. For example, what may be said of a Frenchman, who for pecuniary interest would pass himself off as a German to gain their custom, at the same time assert that ere two years transpire, Alsace and Lorraine will again be under French rule. Will anybody surmise that such as he will be the means of defeating the German legions on the field of battle? Desire is the mother of opinion. What is bred in the bone will not depart from the flesh, as exemplified by many children who, though driven to school in their carriages, by their mean actions furnish sufficient proof that they ride in the first that their worthy sires ever had the honor of possessing. (*Tal padre tal hijo.*) They clearly demonstrate their parentage.—Feb. 24th, 1877.

VERITAS.

That the reader may not be led to suppose that this and the subsequent articles were given publicity with any other motive than that the public in general might obtain a lesson which might accrue to the advantage of those, whose narrow-mindedness of a certain conception of right, true dignity and honor, require their shamelessness exposed to create a reform; I have given the date of every article as it issued from the press, which articles I introduce irrespective of date, when the subject is most applicable.

OMNIA BONA BONIS.

It is not generally understood what constitutes individual belief, or why persons claim to be of this or that religion. The very natural conclusion is, that, like every other inveterate practice, it becomes a second nature, without in any respect consulting common sense, or arguing the point to know if the result of following the precepts of any particular dogma acquired in youth, will ultimately conduce to purity of action. Children acquire their religion from their parents; but when they arrive at an age compatible, omit to intellectually investigate for themselves the truth or fallacy of the tenets of the doctrine they have hitherto superficially acquired merely by habit. It is not Circumcision, Fasts nor Feasts, but the conviction that there is only one God, and the conduct in fulfilling the principles inculcated by the Creed: the Ten Commandments, is what really constitutes a Jew. Solomon, the son of David, King of Israel, says: "Whoso rewardeth evil for good, evil shall not depart from his house." But as he has not laid down any maxim for those who administer evil for evil, I am induced by natural impulse to treat evils as they deserve to be treated; precisely as one nation avenges another nation's wrongs, to wit: The ready manner the people of this country will seek to fit out privateers to destroy Great Britain's commerce in case of war, now, or one hundred years hence; in requital of the Alabama's successful destruction of our commerce, nevertheless, that the *amende honorable* has been accepted and cancelled. Yet rest assured our Government, whatever private interest may urge to the contrary, will strictly maintain International law, notwithstanding its unmerited observance. Our proverbial clemency and justice will be prominently portrayed in maintaining a strict neutrality, that the world may know that this glorious Republic is no sham, and that vindictiveness is not in any manner a blot

that stains our character, when action may be brought to annul our casual boasting expressions. Whatever failing our tongues possess, no created human being can deny the greatness, goodness, and the sympathetic feelings of our hearts, which is evidently proved by the following examples: Show me a purely American institution where any nationality, creed or color is exempt from admission, with every and all of its privileges. Is it so with one-ninetieth part of the foreign institutions, however they may dub themselves Americans, and why? Because they each and every one belie the oath they take when receiving their naturalization papers; heedless of their pretensions to benevolence, gratitude, and a stock of pretended religion, ignoring their obligations under the sacred transfer. Show me an *American* cemetery where a Jew, a Gentile of whatever denomination, Pagan or Atheist, would be refused equal rights to burial. Is that the case elsewhere? Is it the few Americans who established the Constitution of this great country, and their progeny, who have contaminated the fundamental principles then established? No! A thousand times I say, No! The vast deluge of bigots have caused the hostility of caste in every branch of our social and political spheres. The *auri sacri fames* is not by half so attributable to the true American, as it is to the imported paupers from all nations.

NON EST OMNIBUS HOC VITIUM.

As Prime Ministers, and likewise the Public Press, are invested with the privilege of using their influence to suppress or promote war, according to circumstances, there indubitably can be no legal authority to debar the individual, however obscure his position in society may be, the right, by every rule of justice, to expose the fallacies and vices of corporations, rings and sects, when such become a national calamity and disgrace

And however I may be ostracised and censured by those who will feel afflicted by the caustic truths herein revealed, I entertain the fullest conviction that I shall be sustained by all who are in opposition to see our country branded with the disgrace of being compelled to *label* our wares in order to compete with those nefarious tradesmen, who, when paid the price they ask for an article, without abatement, weep in secret for the loss they imagine they have sustained by not having demanded more, ignoring the precept of the Golden Rule inculcated by their Rabbies from the parchment roll of the Tabernacle, which says: "A false balance is an abomination to the Lord, but a just weight is his delight." In proof that this is not a fictitious work, based on a too lurid view of human nature, I shall relate a circumstance that happened about six years ago. A lady of my acquaintance who required to purchase some silk for a dress, asked me where she was most likely to be honestly dealt with; I recommended her, she went, made a purchase; but subsequently told me that she had been charged too much; I responded that she might rest assured that whatever she had paid for it, I would guarantee that it could not have been purchased there for less, as it was a "One Price" house, and that immediate expulsion would be the result of the least deviation from the established rule. And to further convince her and myself that such was the fact, I requested the lady to accompany me to the store, and jointly, with the proprietor, the piece of silk was produced, from which the dress pattern had been cut. The lady was requested to ask the clerk the price per yard; it corresponded with what she had paid; she retired satisfied; and I more than either and all of them, as I felt proud and rejoiced to know that there still existed unstained honor and integrity of thought and action, notwithstanding the general atrocious infringement on equitable dealing. Nor should I have referred to the above circumstance had I not seen to-day in the

window of the same establishment (differently located) the prices tacked on various articles, tending to prove the increased demoralization caused by the practice of an abominably dishonest method of dealing, which heretofore existed to such an extent as to justify our great lexicographer to augment his vocabulary of words to portray, by direct allusion, a race whose lenient and kind treatment in this great country deserves a contrary method of proving their gratitude. And unless a still more marked amelioration is promptly established, it is very doubtful whether the obnoxious epithet will be excluded in the new edition. I have heard of thieves being notified to quit a locality; I hear every day threats that the Chinamen must go, each of which may tend to serve a good purpose; but when a lecturer travels from Washington City to San Francisco to diffuse his ideas by means of a lecture for a charitable purpose, no better action can possibly be imagined, unless it is to endeavor to promote an improvement in the present demoralized method of transacting business, as no greater wrong can afflict a nation than that its moral principle should be subverted by shameless dishonesty. If an impression may be founded by the medium of a lecture, a greater influence may be achieved by thus spreading broadcast elucidated facts, under the conviction that it will cause its readers to think for themselves, and I hope and trust will stimulate a reformation in dishonesty and untruth. Likewise I assert, without fear or trembling, that all the combined losses by burglars compare insignificant with those sustained daily by the theft practiced on the public by the base trading with two prices, and I maintain that no man who would attempt to defraud by deviating from a fixed price, but what would likewise lie to serve his purpose in any transactions of more vital importance, which is more fully elucidated in the following article:

LYING.

The participle present of the verb neuter to lie, on which is based the homogeneous principle of every vice. It is the first step towards demoralizing the integrity of the human character. It is brought into requisition to effect every kind of fraud. It is the precursor which victimizes the placid countenance of candor. Its habitude callously engenders a fortitude to attempt the accomplishment of vices which terminate in the degradation of the brightest intellect, and precipitates the individual to become the outcast of society. Yet notwithstanding, how deplorably cognizant it is to all observers that this degrading vice is manifestly making rapid encroachments in every stratum of our social society. Where is the manhood, if the simple word cannot be relied on? What nation can realize a commercial confidence at home or abroad when its character for truth is not substantiated? How deplorably wretched the future of a country is liable to become when its people divest themselves of a virtue on which depends every species of morality. Lying is as much the hand-in-hand associate of vice and cowardice as truth is the companion of honor and valor. Lying in jest is but the harbinger of the present fertile spirit of untruth now predominating to such illimitable bounds that perjury is as shamelessly committed as if it were no longer considered reprehensible. Parents, beware of the evil of allowing your little ones to lie in jest! The future honor of our country is hinged entirely on the advancement or retrogression of their moral behavior.

Oct. 26th, 1877.

VERITAS.

“ Whoso loveth instruction loveth knowledge, but he who hateth reproof is brutish.”

To prove that the American people know well the Jew's character, I refer my readers to Mrs. Harriet Prescott Spoffard's delineation in “The Point Lace

Barbe," in Frank Leslie's Monthly, an American work. Nor is there a work, ancient or modern, home or foreign, where the character for meanness, want of dignity, untruth or sordidness are portrayed or represented, that a Jew is not chosen to personate it. Nor is it unmerited. What greater arrogance and presumption could be conceived than when Mr. Wolff proclaimed and justified non-intermarriage to be a blessing, which abrogates the means whereby a purer mode of thought and action may be achieved by a *melange* with a superior race in honor, truth and valor. It is not a generally known fact that the wholesale Jew dealers make a distinction of so much *per centum* discount to their tribe, which enables the retailers to undersell the rate charged by every other denomination. The ultimate result of which will be, that the Jews will eventually monopolize all the wholesale business in this country. I do not argue that they are not entitled by every semblance of charity to their tribe to do so; but I do assert, that it is typical of a fear that they would be incapable of competing otherwise in commercial transactions on honorable principles, and that their wealth has not been obtained by a fair method of trading, notwithstanding the gross flattery of the "N. Y. World," which I copy, that they may receive the credit their plethoric purses and patronage have stimulated, and with the same uncton I trust the sycophant will copy the two articles I contributed to the "American Union" of this city, for the benefit of his *proteges*, dated October 3d, 1877, herein inserted:

THE JEWS IN SOCIETY.

[N. Y. World.]

In conversation with a *World* reporter during the day, Mr. Leopold Bamberger, the Secretary of the Jewish Board of Delegates, and a prominent member of Jewish society, said: "To any one who knows aught of Jewish society in New York, Mr. Hilton's

wholesale slanders must appear particularly unjust and silly. How many of these terrible Jews do you suppose there are in this country? Not more than 240,000, and of these one-third are in New York. The other 160,000 are scattered over the country; yet such is their industry and such their business, activity that you hear of them controlling trade in every section.

In New York City the Jews are largely interested in real estate; they own three times as much property as three times their number of Christians of the same standing. They are bankers, or, like Phillips, and Hart, and May, and King, they control railroads. They have the woolen business largely in their control, and every one knows who it is that has the large hat factories, tobacco houses and clothing stores. It is safe to say that not one per cent. of our people has inherited their wealth; they are essentially a working race.

“As to our social standing, Mr. Hilton would find it difficult to get an entree into our best society, or even our middle class society. Take such families as the Kings, whom I have just mentioned; there is Mrs. King, of 386 Fifth Avenue, just near Mrs. Stewart’s; there is the family of Edward J. King, the large fur merchant, at 357 Fifth Avenue, just opposite, and higher up, at 473, within a few doors of Mr. Vanderbilt’s, is the house of Mr. George King’s family. Mr. David James King, of 16 West Forty-fifth Street, is of the same family, and married a daughter of Eugene S. Ballin, the banker. All the people are sought and highly respected in any society, as is Mr. Lewis May, who married into the King family, and is known as one of the most liberal and philanthropic of our wealthy Israelites. Near neighbors of these are the Seligmans—Joseph, the cause of all this hotel trouble, residing on Thirty-fourth Street, just near Fifth Avenue, and two doors from his brother James, whose son Eugene recently distinguished himself by taking the first prizes in every branch of study at Columbia Col-

lege. Jesse Seligman lives on Forty-sixth Street, near Fifth Avenue, and his son is now at Harvard University, pursuing his studies with much distinction. The Seligmans have each handsome cottages at Long Branch, just as the other brothers in London, Paris and Vienna have handsome summer residences in the outskirts of those cities. Family connections of James Seligman are the Walters and Neustadters, of Forty-second Street, bright lights in the brightest society. The Messrs. Myers everybody knows, they are in every club, every charitable society, every distinguished gathering. John Myers has one of the handsomest houses on Fifty-third Street, near Fifth Avenue. Theo. Myers, when he is not at his Long Branch cottage or on his yacht, lives in the family mansion on Thirty-fourth Street, and Angelo Myers resides near by on Thirty-seventh Street. The Myerses are connections of the Pikes, whose elegant residence at the corner of Forty-ninth Street and Fifth Avenue is well known. By marriage the family is connected with the Brushes of Seventeenth Street, and the Hendricks', of 404 and 512 Fifth Avenue. The family of Leopold Haas, of Thirty-ninth Street, are also family connections. Who is there on Wall Street that does not know Julius and Adolph Hallgarten, whose elegant houses on Thirty-fourth and Thirty-eight Streets are the scenes of many a brilliant gathering and many a notable dinner? In the same class are Albert and Gabriel Netter, the banker, at whose houses on Fiftieth and Forty-seventh Streets, near Fifth Avenue, one may meet the real intellectual and social aristocracy of the country, as one might have done at the house of their father, whose position in Cincinnati for years past was among the foremost. Nor should I forget the Bernheimers, a family long known and honored of all in social and business circles. There are perhaps no more elegant homes in the land than that of Isaac Bernheimer, on Fifty-seventh Street, near Fifth Avenue, or of senior

Bernheimer of Fourteenth Street, or of Adolph Bernheimer on Madison Avenue, at the corner of Fifty-ninth Street. Who can Mr. Hilton find more respectable or cultured than the family of Abecasis, of Forty-sixth Street, or the several other families of the same standing in the neighborhood. People like the Nathans of 575 Fifth Avenue, the Kohns of 485 Fifth Avenue, the Solomons of Fifth Avenue, opposite the Windsor, who are just now at their country seat at Cornwall; the Aronsons, the Einsteins, the Fatmans, the family of Mr. Rosenfeld, the large fancy-goods importer; the Tobiases, the Henriques, the Stiners—just now at their country seat at Irvington on-the-Hudson; the Steinbergers, the bankers of Exchange Place, now at their place at Long Branch—these are Jews and Hebrews who may be compared to the best Christian or Heathen or Mohammedan society. Of course, I have not exhausted the list; there are hundreds of the best, most intelligent, and refined families in this city who are Jews, and whom it would puzzle Mr. Hilton, or any one else, to tell from Presbyterians or Episcopalians as far as their manners are concerned. I have mentioned only a few names. If you want more just look at any list of subscribers to Jewish charities, and you will find them all there—for all contribute to them.”

Mr. Bamberger added some interesting facts as to the position the Jews occupy in the colleges in this city, especially in Columbia and the colleges of New York. He added that many of the French flat buildings belong to Jews, the “Albany” to Mr. Lewis May, the “Newport” to Mr. Ferdinand Mayer, and a new building now being erected to Mr. King. He said that it was the real-estate speculations of the Jews at Long Branch, and especially the liberality of the Seligman’s, which had made that place instead of marring it. He said, that as the Catholics and Protestants have a Baxter Street and Sixth Ward, so the Jews have a Chatham Street and an Avenue A; but if there is any

preponderance of respectability on either side, it is in favor of the Jews.

The "N. Y. World" may have obtained a large increase to its circulation and advertising patronage from the above-mentioned moneyed Shylocks of New York City, but every artifice, unsupported by the dictates of truth, only redound to the disgrace on the object preferred, by reason of the reflex occasioned by the proofs liable to be brought into opposition, whereby the proffered flattery becomes the target of public criticism. The "N. Y. World" fails to enunciate the class of industry and the illegitimate activity with which they accumulated that wealth, which has prompted its readiness to single out those, the most likely to remunerate the adulation it presumes they deserve. It is undignified, it is degrading to commit to print any attempt to contradict the universally-acknowledged fact, that the practice of every low, mean, cunning and want of veracity "preponderates in favor of the Jew." It is such conduct alone which has reduced public journalism to the present low ebb in public opinion. As *Una golondrina no hace verano*. Neither does, supposing there are forty thousand, of the eighty thousand of Jews, honest in New York City, give them the preponderance of respectability alluded to. Nor is it indisputable that "the Secretary of the Board of Delegates and a prominent member of Jewish society" in New York, is in any manner more truthful respecting the real merits of the New York Shylocks, than Mr. Wolff's panegyric here. The following article, "The Daily Newspapers," as will be perceived by its date, appeared conjointly with the concluding article on "Education and Instruction." It is to be sincerely regretted that vice and social depravity have become so prevalent that every means possible to be conjectured by the corrupt and guiltily inclined are brought into requisition, not only to harass and impoverish, but likewise to limit the freedom of the Press, whereby scoundrels may

be enabled to escape unblushingly and fearlessly the just retribution of public exposure. What paper in the United States has contributed so much to unearth public corruption, and endeavor to bring the perpetrators to shame, as the "San Francisco Chronicle;" nor can there be any doubt that the bold stand it has taken has tendered illimitably to deter public officials the franchise, which heretofore they considered a privileged right, to plunder our government to any and every extent. Did every Daily Newspaper make it a duty, as becomes them to act in unison to expose vice in every shape, in place of displaying inveterate hate and jealousy, our public and social morals would undoubtedly improve, instead of becoming each decade a greater blot to our ancestral character.

To the Editor of the American Union:—

SIR: The following letter, addressed to the subscriber, explains itself. Albeit an unpleasant task, I consider myself in duty bound to comply, lest I might be considered scrupulous, timorous, or incapable.

VERITAS.

SAN FRANCISCO, Nov. 15, 1876.

VERITAS: *Dear Sir*—The truthful manner in which you have handled every subject that has appeared in the AMERICAN UNION induces me and others to request of you to favor us with your views on the Daily Press of this city, for which we shall be very thankful.

MANY SUBSCRIBERS.

THE DAILY NEWSPAPERS.

A more argumentative engagement possibly cannot offer itself to analyze, than the effect the moral or pernicious tendencies the Daily Newspaper provokes. Its influence is stupendous. It undoubtedly exalts or depreciates the moral practice of men towards each other, likewise the intellectual feeling, the sentiment and perception of passing and future events. It possesses greater advantages over all other printed matter in dictating the style of expression and moral result, than

any other class of reading, be it arts, science, belles-lettres, or romance, neither of which can dictate its particular style, for the reason that they are not sufficient time, nor so constantly in the hands of the reader, and treat but on one subject, unless such subject is intended to be studied for some particular purpose—Verbigracia: Military Tactics for the soldier, Chemistry for the alchemist, etc.—whereas the newspaper, being read daily, inspires its tone and expression. The general fury, to appropriate the whole contents of the daily paper engrosses much valuable time, and as it is now vouchsafed to be as great a necessity to the community as the mariner's compass is to the navigator, a guide, by which the least deviation from a true course, consigns the public, as the vessel, to destruction. The liberty of the press is a gem that must forever be sustained by every country at all hazards, where it is the intention of the government to treat its subject otherwise than as serfs; but there is an infinite difference between liberty and libertinage. To define liberty would be to draw a circle, within which would be constituted law, information, good example and refinement; beyond the circle, libertinage, unlawfulness and every sort of pernicious and demoralizing influence. By liberty of the press is meant the insertion of all valid news of every sort, a truthful criticism on all matters of state and public affairs; all official returns of whatever nature, when presented by responsible persons; in fact, everything that may dignify its proprietors, and advance the character of its standing in the community, and contribute to the improvement and advance the morality of its readers. To follow any other course stigmatizes its proprietors and editors with deserved reproach, and as may be reasonably expected, the disrespect of all persons morally inclined.

There are imperfections, irregularities, improprieties and innovations practiced in our dailies, contrary to the *regime* of a well constituted and truly respectable

paper. It is an imperfection in a newspaper to eulogize the moral character of the dead because he held a high public office; the greatest scrutiny and reserve should be observed. Boss Tweed, without doubt, will be puffed sky-high as a model of purity when he dies.

It is an irregularity, it is sycophantic and sickening to publish the names of persons because they wish to see their names in print, who attended some private party. It is highly improper, it is low in the extreme, it is absurd, it is disgraceful, for the reason that it is a very bad example when the proprietors of influential dailies, as they style themselves, debase their position with daily abuse of each other. It is to be supposed that when a person fills a position that entitles him to be considered a gentleman, he should act as such. It is likewise an impropriety, because it is inconsistent, to extol a lady's beauty, and her dress as costly in the extreme, inciting a pernicious competition in others of her sex, who possibly can ill afford it, and in another column exhorting a more economical mode of living.

Consistency they say's a jewel; its truth I plainly see,
But a gentleman without manners, is an anomaly.

It is an innovation to repeat the same subject in a well-organized daily, unless it is classed among the advertisements. A good song, an excellent dinner, and good advice will bear repetition, but clippings never.

In treating of the errors of our dailies, too much opprobrium cannot be expressed respecting their competition to excel in their powers of sensational capacity in every case of suicide, murder, homicide, burglary and petty theft. There appears to be a conglomerated unity of desire and determination to enhance their frequency by narrating with the utmost pertinacity the most minute details of acts, which there can be little doubt have become more frequent by the preparation caused by repeated handling. It is a demoralizing practice which should be abolished, for it is irrefragible,

that frequent contact obdurates and renders callous and insensible the most obnoxious acts of which human nature can be guilty; and as there is no more lack of human sensibility and refinement among the members of the Press than is demonstrated by those most worthy brutologists, who have united in league to suppress cruelty to the brute creation, there is no just reason why a definite line of conduct should not be drawn to mitigate an evil equally horrifying, and of much greater importance, if possible, that would purge the columns of the press from aiding to propagate the infraction of the Sixth Commandment, as in the least sense of the word, every succeeding harrowing detail of suicide and murder makes it accessory to any premeditated act in embryo, more especially that such detail is concocted only to harmonize with those weak-minded and depraved of both sexes, who glut a debased appetite to feed on all abominations, and utterly regardless of the feelings of those who abominate and sicken at the narrative, and the proprietor's filthy greed for lucre. It is the duty of every honorable journalist to be ruled by a strict adherence to endeavor, by every word that appears in his paper, to publish only such matter as will defy the reproach of the upright and incorrupt class of society, and not pander to the insatiable appetite of the weak and debased, however they may be in the majority. Then, and not till then, shall we, as a nation, be enabled to attest the truth that vice is on the wane and decline, and honor, truth and harmony are in the ascendancy. As the press of our country is more the ruling spirit that leads and directs our actions than religion itself, it is a matter of the most vital importance that its contents should lead to actions worthy of imitation, and not to demoralization and discord.

Nov. 25, 1876.

VERITAS.

Books, like newspapers, are issued for the improvement and entertainment of the public, and lecturers invariably exact an admission-fee for the same purpose. As frequently the latter is not the case, I have determined to examine by rational disputation, notwithstanding an apparent approval was acceded on the occasion to which I am about to refer: the Hon. Simon Wolff's lecture on the Jew, delivered in this city, Oct. 1, 1877. That the object of aid to a deserving institution, and to the very benevolent disposition displayed by munificent donations presented by the honorable gentlemen whenever solicited, no person more duly acknowledges than I do, and it is only with a desire to precipitate the abolition of evils that exist, which have hitherto entailed ignominy and reproach on a gentle, industrious and benevolent people, induces me to agitate a permanent reform. If Mr. Wolff is right when he asserted, "The American people are not acquainted with the characteristics of the Jew," it is not unreasonable nor irrational that an attempt should be made to enlighten them on the subject. Yet what the American people do not know of their alien population, the originals themselves most assuredly cannot instruct them. If they do not manifest their knowledge, it is because they await the necessary opportunity—such as happened on a Fourth of July celebration, twelve or thirteen years ago, when an Italian association refused to fall into their appointed place in the line. Again, on a certain occasion, when the "Grant Invincibles" paraded the streets in procession; and more recently, the public assertion made by a State Senator, when speaking of the qualifications of the French people as naturalized citizens, which occasioned a comparison to be made between them and the Germans, as follows:

APPLY THE TEST OF TRUTH.

“The truth may be blamed,
Though it *never* can be shamed.”

When Senator R—— addressed the French Democrats, on the 26th ult., at Pacific Hall, he endeavored to flatter his constituents by asserting that “Frenchmen are more entitled to naturalization than any other nation,” which assertion will not stand the test, as shall be proved by a simple comparison between them and the Germans.

Mr. R—— cannot but admit that there are no foreigners in this country more clannish than the French, to wit: They eat no other than French bread. Show me one who drinks our wines. They drink no water but in their wine, coffee or *bouillon*. Every person who knows the French people is aware that they only drink water as a substitute for an emetic. They credulously believe there is no place equal to *la belle France*—no language comparable with the French language—no soldiers equal to the French. As a mass they despise our institutions and language, which is proven by the one in a hundred who acquires it.

It may in truth be said that the Chinese come here to realize a trivial fortune to return to China. May not the same be said of nine-tenths of the French who come here? Many remember when fully one-third of the population of this city were French. Where are they now? They have returned to France with their gains. The few who are here are either expatriates, or living here with a sole longing desire and intent to return when circumstances permit.

Did General Lafayette come here exclusively to aid the American people? Did he not come here as a military adventurer? knowing that his military education might probably consign him to a position in a newly organized body, fighting for the glorious liberty we now enjoy, at the same time wreak revenge on his country's enemy by assisting a party in conflict with a

nation at war with France. Did he terminate his existence here? Do the French patronize our restaurants? Do you find them in our American boarding-houses, at our balls, excursions, theatres (foreign opera excepted), etc.? No. Why not? Because they do not generally amalgamate with us, not even sufficiently to acquire our language. There are not to-day, exclusive of the merchants and better-educated Frenchmen, in this city, one third who can make themselves sufficiently understood in our language to enable them to acquit themselves as jurymen. Have the women the character of being the most chaste? The percentage of Frenchmen married to American ladies is so insignificantly small that it is next to nothing. As voters the number does not compare in ratio with other nationalities. Much has been written of French politeness; fawning flattery would more truly demonstrate their civility, which if in trading does not succeed in accomplishing the desired effect, a more *brusque* people it would be difficult to find. Respecting the Germans it is totally the reverse. In a few months after their arrival here, they become acquainted with our language. Their names are on the Great Register as soon as possibly admissable. They habituate themselves in every manner to our customs and mode of living. They are our greatest patronizers of every class of festivity and amusement. They think there is no place on earth to be compared with the United States. They go or send for their relatives and friends. They have introduced more educational, mechanical, ornamental, scientific, and industrial genius than any other two nationalities combined. They are as large real-estate owners as ourselves. As defenders of the nation they outnumber almost all the foreigners in the country. They are related by marriage to the most influential Americans, male and female. In fact, if they do not to day, they will ere long be enabled, by concentration, to carry the casting vote of this country at the polls. Such is an

elucidated fact that Frenchman are not more entitled to naturalization than other foreign subjects, which may be further exemplified by the fact that the very party our worthy Senator addressed are those who supported, by their subscriptions, the second daily newspaper printed in this city, *L'Echo du Pacifique*, which succumbed to mob-violence occasioned by its vituperous language against the Federal Government during the war, nor was it the only one. Thereby hangs a tale. If a nation, whose mobility of government every second decade, for centuries past, is a criterion to judge by, its prospects for a protracted peace are but illusory, and the stability of its government hangs but on a slender thread.

Senator R—— is not requested to retract his assertion, but he must necessarily admit that there are true Republican Frenchmen here, such as unsuccessfully patronized the defunct *Phare*, *L'Union*, *L'Independant*, papers which always eulogized our institutions and opposed the party, which has ever proved itself the bane and cause of every revolution, and has ultimately entailed the discredit on them of being the most fickle, vain, changing people in Europe, notwithstanding their very many estimable qualifications.

As a man may be known by the company he keeps, equally may the people of a nation be judged by examining the stability or pusillanimity of its government. If despotic, ignorance will be the result. If liberal, intelligence will accrue—the harbinger of progress, activity, and wealth. It may be urged that the French are Republicans because they now pretend to enjoy that government at present in France; it is no criterion; there is an infinite difference between a nation becoming this or that, when the object is more to destroy an old dynasty that has been unsuccessful in accomplishing a victorious ambition, than when the change is effected by the moral conviction that the people are prepared for a radical change. It is very

dissimilar to the removal of unsuccessful commanding officers, who are superseded by others holding the same rank, educated in the same school under the same tactics, but by unforeseen change of circumstances, aided by their personal improved experience and quicker perception, make some strategic movement, or improve the opportunity when it occurs, have caused infinite heroes. If it is true that history repeats itself, the fate and peace of France is but problematical.

Nov. 3, 1876.

VERITAS.

“Exalt not thyself, lest thou be abased.”

Had Mr. Wolff, in his lecture, admonished his tribe, against the evils which have created the animadversion of the whole world, to the extent that they are a by-word before men, in place of fulsome boast, heedless of instigating remarks likely to accrue, he would have complied more with the above words of the Psalmist.

The truest remark the honorable gentleman made was, that the “Jew has not changed”—the Shylock disposition, as of yore, is palpably evident in their method of dealing to this day. That eulogistic articles appear occasionally is not to be surprised at, and particularly in our country, where the sanctity of the word, I am sorry to say, is so unceremoniously trifled with, if the comments of abler pens than mine support the assertion.

“We rob one another all round, and in every trade and business, and we are all so bent on making money that we have not time or inclination to protest against the most palpable frauds, and console ourselves when we discover that we have been imposed upon, by going forth and swindling somebody else.” Another writer says. “The lust of wealth so overrides every other consideration that frauds in trade is the rule instead of the exception.” Can any impartial person assert that the above reference to veritable facts have not aug-

✓ mented in proportion to the influx of the Jews into this country and every other, by their surreptitious example. Probably Mr. Wolff interprets "Our want of any knowledge of his tribe" is attributable to our not subscribing to the Jewish papers, or that Americans do not go to the Synagogue. The eulogistic manner in which the honorable gentleman was introduced to us, as a public officer of ten years' duration in Washington, as being a particular trait of recommendation, as a type of purity of dictation and action, augurs little for the *influence* he has inspired towards the *progress* of virtue in that not very immaculate city. A decade of service without reproach decidedly evokes unlimited proof of consummate skill in evading the censorious apothegms, stigmatizing official conduct in Washington, which appear here in print daily; unless we might infer that had not his benign *influence* been exercised, the depravity there, might have been, if possible, more extensively practiced. I readily acknowledge that their manners are less morose, and that their seclusiveness has greatly diminished—the consequent result of the advantages they derive from the display of an attempt to shake off antiquated superstitions, with a desire to amalgamate with their superiors in the progressive liberty of reformed ideas, whereby eventually as they become enlightened to the conviction that the departure from the absurdities of a benighted age, they will no doubt divest themselves of those evils which have resulted in the ostracism they have hitherto been subjected to. The following is applicable to some of the absurdities of the modern Jew. It might have served when chaos prevailed, and it possibly was an expedient the Jewish Lawgiver introduced to aid him to subjugate the people to submission. But whether it is consistent in "Promoting the world's prosperity and furthering civilization," I leave my readers to determine.

MOSES AND AARON.

Our religious people have said a great deal about Moses and Aaron, but there is a little story that has never been in print, which is more likely to be true than anything else we have read or heard about them. Those notables of divine history, Moses and Aaron, were partners. Moses was running the business in the mountains, and Aaron attending to the finances in the valley. Moses, in one of his summer tours in the mountains, was out of luck. The congregations he preached to did not "come out" very well; so Moses concluded to take a hand at poker. It was too close a game, so he tried his luck at faro without success, and the result was, he came down in the valley broke. He called on his pard, Aaron, who had also made a failure, financially, in the preaching business, but had made a big deal in a corner on pork, having bought up all the hogs in the country. He had made a clean monopoly of the pork business, but as it was outside of the line of the firm business, he considered it was his own private speculation. Moses did not "see it" in that way, and demanded a share of the profits. Aaron could not "see it." Moses proposed a compromise, but it was no go, when Moses said:

"Aaron, you and I have been partners a long time, and if you don't divide, I will break you, sure."

Aaron leaned back and said:

"Moses, you can sail in as fast as you please; you can't hurt me, and nary a hog will I give you."

Moses at once commenced preaching to the people that all the diseases among them came from eating pork, and right there he made the Jews believe the devil was in the hogs. The people arose *en masse*, and drove the last one of Aaron's hogs into the sea and drowned them, which cleaned out Aaron entirely, and to this day many of the Jews believe the devil is in the hogs, and won't eat any pork.

Another query has circulated among the inquisitive to know how it is that almost the entire "Three Balls" business is monopolized by the Jews, and that a great number of our wealthy Jew merchants made their first accumulations in it, cannot be responded to otherwise, than that few other people can be found sufficiently devoid of shame and honesty to be enabled to compete with them in the rascally, base, mean, thieving practices they are such adepts in, and however it may be, that no honest labor in this country is imputed a disgrace, the shameless manner the Jews manipulate their pawnshop business requires much more restraining laws than at present exist, and the penalties attending any infraction of them should be treble what they are, for the reason that those persons are almost always the worst practiced on, who are the least able to sue for redress in a Court of Justice, by the want of means to prosecute, or reluctantly prefer to submit to their losses by villainous trickery, than to suffer by a loss of time, and an exposure of their poverty, and probably an unsuccessful attempt to obtain justice. The frequent publicity of their abominable artifices vindicate the truth of my assertion, and as it is an acknowledged fact that the receiver is worse than the thief, justifies me in reviewing Mr. Wolff's assertion, that "the Jews have reason to be a proud people, that they are building up our cities, and exert no weak leverage in securing the prosperity of the country, and that they have no wish save to be just, to be honored, and to be loved."

First. "The Jews have reason to be a proud people." Pride signifies insolence, unreasonable self-esteem, and rude treatment to others, on the one hand; dignity of manner, loftiness of air, generous elation of heart, on the other. To which of these the Jews deserve the preference, I leave it to my readers to decide.

Second. "That they are building up our cities, and exert no weak leverage in securing the prosperity of

the country," is apparent from the Three Balls men's ready acceptance of stolen property at one-tenth part of its value, thus facilitating, and in a great manner encouraging the dishonestly inclined to impel an increase of taxation to defray the expense of providing for thieves, incubated by their reciprocity of action, and to *build up* new jails to beautify our cities, whereby the prosperity (ruin) of the country is most assuredly secured.

Third. "And that they have no wish, save to be just, to be honored and to be loved," is verified by their sordid love of money, at the sacrifice of gratitude and honor of purpose, by the heavy purchases made by their Shylocks of Confederate bonds at two and one-half per centum, and the determined manner that nine-tenths of them have always supported the party which has worked, and are still working so assiduously and traitorously to obligate the payment of the Rebel Indemnity Bill, proving their utter lack of desire to be just to the Federal Government that has fostered and protected them, confirms the fact that they are undeserving of being honored, and for which reason, in lieu of being loved, they deservingly merit universal hatred. And precisely as any infectious disease has been inoculated into the human system of this or any other country, which cannot be too deeply deplored, so may the accompanying evils attendant on the Jews' advent into this country be regarded in the same light. And however great the evil attributed to the Chinese incubus, as demoralizing the status of the workingmen, a similar comparison may with equal justice and truth be applicable to the Jews, respecting their general untruthfulness, and dishonest deportment in business transactions. And however Mr. Wolff and his tribe object to the comparison, "Mean as a Jew," he *prides* and insolently arrogates himself as belonging to a tribe of wealth, but finds no objection to the universal epithet, "Rich as a Jew"—notwithstanding the demon-

strated facts that their unjustifiable method of accumulating their wealth has propagated evils that all the abstruse logic, classical rhetoric, and perverse prevarication is incapable of excusing them of having sinistrously perverted the social system of the commercial community of this country, whereby we have become almost as vitiated as themselves. Nor do I gainsay the truth, as a fact, that there are thousands in this country to-day, who are of Mr. Hilton's opinion respecting the moral worth of the Jews.

PRÊT POUR MON PAYS.

What a gloriously animating expression to him who has a country of which he delights to boast of in terms of pride and heartfelt satisfaction, That it maintains as its standard Justice and Truth, That he gratefully acknowledges it as his home, his friend and his protector, and That he is ever ready to defend it against the scorn and reproach of its calumniators. Mr. Wolff merely said "That the Jew had found a Palestine here." His religion, its antiquity, and its virtues were magnified to the fullest extent of expression possible. His people in like manner were represented as "paragons of the utmost perfection in virtue, wealth and scientific attainments. For Americans, alas! Nought but reproach and bitterness of language assailed the most affectionate, forgiving and generous people on the face of the globe. Base ingratitude! I maintain that Mr. Wolff may be a very good Jew in idolatrous feasts and fasts, and yet be a very bad man. His religion may be a very good one, but what has his religion done for him or for the world, that any other religion might not have effected, or what no religion at all does for any good man, whose common sense convinces him that to think and act right promotes his own *Bien Estar* in society. Religion is but a belief, without any conviction that any one of the many is

truer than the other, for the reason that if such were the fact, all men would be of the same opinion. Each person's religion is the correct one, consequently every other person's must necessarily be wrong. One fact is certain: Religion has destroyed the confidence that all persons should entertain in each other. It has caused more strife, personal abuse and bitter hostile feeling than all other evils combined. It has been the cause of the perpetration of the most atrocious crimes, butcheries and protracted wars from time immemorial to the present day, than history relates, or imagination conceives. The present conflict in Europe might be adjusted by arbitration in a week, did not the great curse, difference of creed, usurp the practice of reason and right. Nor is the future horoscope of our country untinged by the shadow of a cloud that may yet darken our brightest anticipations of the future.

NEMO ME IMPUNE LACESSIT.

The following article was written in answer to the Lecture already alluded to:

Editor American Union.—SIR: Please to admit the following communication: Did the Hon. Simon Wolff, of Washington, in his Lecture on the 1st inst., in the Temple Emanu-El, imagine that his assertion, "It is a sad commentary on the United States that the Jew is so little known and appreciated," would be indisputedly acknowledged in silence? If there is any country in existence worthy to boast that it was born inheriting the virtues, Truth and Fair-dealing, from its founders, it is the United States; and it admits of no controversy to assert that the true American is in action an example to the world, respecting a due acknowledgment of the virtues of its alien population; nor is there a government so ready to make concessions to endeavor to prove that its great study is to "lean to mercy's side." However true it may be that "the Jew is found

actively pushing forward the world's prosperity," that good is annulled by the stupendous evil he has promulgated throughout this country by the introduction of a vice execrably detrimental to the laws and best interests of commerce, that any "defamation and persecution" he suffers is only the retributive result caused by effect. There are always two sides to a question. Had the honorable gentleman exercised his eloquence at "\$1 admission" for the benefit of instigating his Tribe to abolish the causes of the "prejudice" it so deservedly merits, the following criticism might possibly have been dispensed with:

FACTS ARE STUBBORN THINGS.—Every people have their faults; so have all religions. The Religion most acceptable, in a common-sense view, should be the one whose precepts and teachings, whatever they may be, inculcate a law-abiding, honest and truthful action on the people. It is an undeniable fact that shame exterminates human prejudices. If ever a people become converts to a strange mode of worship, it will be by shaming them out of their simplicity and error, and there can be no more effective manner than by comparison based on facts, to wit: Similarity of the Jew and the Chinaman. They each adhere to the efficacy in promoting a virtuous life by fasts and feasts. They each burn allusive candles. They each bow with reverence to illusive images. They are each fanatically superstitious, exempt of the first principles likely to constitute a healthy government. The Jew, characteristically, is untruthful. Fair dealing is foreign to his nature—covetously mean in the extreme, generous to his Tribe, which are true types of cowardice. Chinese veracity is an unknown qualification. Whether the Synagogue or the Joss-house has influenced the most consummate perfection of lying and nefarious dealing, is a question yet to be decided; yet the Heathen has one redeeming quality unknown to the sons of Israel. He is not a coward, notwithstanding his proximity to the Jew in treachery and trickery.

The above remarks develop the truth of the assertion, that all religions infested with so much pretentious formula have only contributed to enhance vicious action, or, in other words, have demoralized what common sense, the child of education, otherwise might have effected. Science is fast emancipating old superstitious and fanatical ideas. Astronomy is developing a conviction that supererogation is the evil of the present day. Travel, observation and common sense, the salt of social intercourse, is fast establishing a conviction that Nature alone is God, and that Divinity is but an ephemeral bugbear, aided, incited, defended and promulgated by those interested in gaining an easy livelihood by prolonging an illusory sceptre of awe, introduced when materialism was at a discount. Had the word, "Nature" been substituted in place of the word "God," when the Bible was first translated from traditional writings, Judaism, all Christian denominations, Turks, Pagans and Infidels would this day be most probably in perfect harmony of opinion respecting the Godhead. Nature's laws must be abided by if the Divine laws are not. Every disobedience of her mandates subjects every transgressor, rich or poor, humble or elevated, to immediate punishment, proportionately to the offense—much more executively and justly meted out than any civil or military law, that punishes the delinquent not altogether *comme il faut*. Is it to be attributed to Divinity or Nature if a cold is imbibed by sitting in a draft, whereby a lung disease results, that terminates in a premature demise? Has Divinity been the author of all the rebellions and wars from time immemorial that have occasioned the premature death of countless millions, and which have entailed weeping and misery on countless generations? Was it not human frailty and ambition, exercised in a great measure by the great curse of too many religions—too many Gods?

San Francisco, Oct. 3, 1877.

TIT FOR TAT.

[This article was received too late for our issue of Oct. 5. We will take pleasure in furnishing space in this journal to any argument its assertions may bring forth. Send us your communications.—ED.]

I have omitted a few allusive points in the above article, reserved for a similar work intended for future publication.

The publication of the above prompted the bartender of an Israelitish whisky shop to assume the championship of his tribe and to comment on it in the following manner :

SAN FRANCISCO, Oct. 18, 1877.

Editor of the American Union—SIR: In your paper of the 12th instant you published a communication over the signature of "Tit for Tat," apologizing for not publishing it sooner. I read this communication, and think the apology should have been given your readers for its publication. "Tit for Tat" makes a wholesale and unjustifiable attack upon the Jews and the Chinese, and in classifying them he says :

"If ever a people become converts to a strange worship, it will be by shaming them out of their error and simplicity, and there can be no more effective manner than by comparison based on facts—to wit, the similarity of the Jew and the Chinaman."

And he further says that—

"The Jew, characteristically, is untruthful. Fair dealing is foreign to his nature—covetously mean in the extreme, generous to his tribe, which are true types of cowardice."

We would ask "Tit for Tat" what he means by "cowardice," for if we understand that term, his own communication stamps him as a coward of the worst kind; for the person who writes such anonymous communications shows himself wanting in both moral and physical courage necessary to father his own dirty offspring. If "Tit for Tat" wishes a discussion on

the subject matter of his article, let him come out like a man, and not hide himself behind the *nom de plume* of a coward.

I should not have noticed this matter but for its appearance in a paper which has respectable pretensions, and seemed to invite attention to this article. No person but a fool, an idiot or a lunatic can successfully maintain the charges and assertions of "Tit for Tat" in this enlightened age.

Will "Tit for Tat" give his real name or offer an apology for his conduct? We want no hiding behind the scenes. Unless he does so, we must infer that he has exhausted his credit among our Jewish merchants, and has resolved to this cowardly device to pay off his just debts.

MARQUIS LEVY,
115 Page Street.

P. S.—Hebrew papers please copy.

The Hebrew papers did not please to copy. Neither will they copy this Work, or they are much more independent papers than I give them credit to be. For they knew that "Truth is truth to the end of reckoning." It was not because the name of the writer was unknown. Nor has the writer the minutest reason to be ashamed of his name. Yet had the reflections of my Article been ten times more severe than they were, the galled Champion's last sentence in defence of his Tribe vividly portrays the vile, sordid revenge, which only a Jew of the true Shylock stamp, or some other ignoble specimen of humanity would seek as redress. But he did not surmise that the *coward* was one whose very nature revolts at the idea of sacrificing character for greed, which he thus demonstrates:

Perdition seize his soul,
Who would by a single word or action,
So demean his own self-esteem,
As pander to a low crowd,
Whose sycophantic wiles,
Serve but to wheedle and extort,
To their own greed.

" He who would nobly live,
 " Wouldn't flatter Neptune for his trident,
 " Or Jove for his power to thunder,
 " His heart's his mouth ;
 " What his breast forges,
 " That his tongue must tell,
 " And being angry, doth forget that e'er
 " He heard the name of death.'

The immortal Shakespeare says : " If a Jew wrong a Christian, what is his humility ? Revenge. If a Christian wrong a Jew. What should *his* suffiance be ? By Christian example, why revenge." But as the great delineator of human nature has not defined the action one Jew should apply to another Jew, I will assume the responsibility, presuming myself to be a *truthful* Jew : not to revenge, but to teach a Jew the duty he owes himself, his creed and his God, by making him ashamed of the odium his sordid meanness and untruthfulness have entailed on his race.

Editor American Union.—SIR: Had the person in answer to my communication, by your invitation, demonstrated by facts any error of mine, in lieu of stamping himself to be of that class, who, in default of a knowledge of the exposures likely to accrue, and of further provoking explanations detrimental to the cause he so lamentably fails to defend ; or have otherwise than soiled the columns of your paper by an irascible and pot-house jargon of abuse, symbolic of a premeditated intention of a breach of the peace, I should in all probability have abstained from making further remarks ; but I don't feel disposed to be terrified into silence, consequently I will give the following lucid facts for his entertainment and contemplation : It is better that there should be one coward who dares to confront a lecturer, who for one hour and a half, not content alone, to arrogate facts, but in express terms to insult and misrepresent the country sheltering him by contumaciously derogating its greatest virtue. Very

possibly Mr. Wolff claims to be an American; all naturalized citizens do; but when the place of their nativity is brought on the tapis, then it is *my country*, many probably forced to leave it by dire necessity, or have arrived by the assistance of friends, whose liberal and kind treatment here furnished them the means. The foreign soldier livery tells the tale. Were I Governor, they would all be liveried in United States blue, or be disbanded; but as I see no Hebrew livery, I refer the reason to the present champion of their cause. There are two ways of interpreting the meaning of a word; it may be assumed as personal, or applied in a vague and general sense, which is verified daily in discussing the characteristics of the different peoples now fighting in Europe, etc. The latter is the manner in which the word cowardice can only be interpreted by any person of common sense, in the article classed as unjustifiable, though not by half so unjustifiable as the tenor of the lecture, that has provoked this controversy. "The truth may be blamed, but it never can be shamed." As the word cowardice seems to be the principal bugbear, I shall endeavor to enlighten the Jews on its particular phases. The word cowardice implies habitual timidity, which is evinced by the Israelite's general aversion to following a sea-faring (perilous) life, and as a rule every laborious or dangerous avocation. The very fact that they have no territory that they can claim among the nations of the earth, notwithstanding Mr. Wolff's boast of their superior talent and unbounded wealth, is conclusive evidence of the fact of their being devoid of the general stamina and characteristics of other people possessing less wealth, etc. I have often repeated the following historic lines with wonder why such should be the fact:

" No more shall the children of Judah sing
 The lay of a happier time,
 Nor strike the harp with a golden string,
 'Neath the sun of an Eastern clime.

This was the lay of a Jewish maid,
 But not in her father's bowers ;
 So sweetly she sang as in silence she strayed
 O'er the ruins of Babylon's towers."

It does not imply that every person who signs an article allegorically should be lacking in moral and physical courage, as is exemplified by the infinite communications submitted to the public press of this and every other city. The more vital points alluded to in my article have been summarily dismissed by asserting "that only a fool, an idiot or a lunatic can successfully maintain the charges and assertions in this enlightened age." It is in this enlightened age that we begin to know the errors which have heretofore pervaded the social system, and are to-day permeating the daily walks of life ; and it becomes every person to endeavor to illustrate any evil which may be conducive to an improvement and amelioration ; and thanks to the great boon of this great country that a free press has and will ever be the means whereby every human frailty may be reflected in its true light, publicly and broadcast.

Considering I have trespassed too much on your columns for this issue, I shall conclude by requesting you to refer your correspondent to an article of mine in your paper, headed "Hosanna ! Hosea ! Emanu-El," dated October 27, 1876 ; likewise to one on "Lying" in last week's issue, by the same, and learn a lesson, which will doubtless assure him that I am not the demented fool and coward he surmises, nor will he be less interested in case he covets me further to epitomize facts not at all likely to enhance the characteristics of his Tribe. The only apology I desire to render is :

"Lay on, Macduff,
 And damned be he who first cries hold, enough !"

Oct. 29, 1877.

TIT FOR TAT.

QUIEN MUCHO ABRAZA POCO APRIETA.

Such was the case with Mr. Wolff. He desired to impress upon his audience that from the Jew alone has issued every feature worthy of imitation—conducive to happiness, and that all future success depends entirely on the Jew. As he alludes particularly to the obligations which Spain is indebted to the Jew, there is no good reason to deny that the Spaniards received the adage above alluded to from the Jew. I shall use his own words: “All the divine laws which protect society were first promulgated from the Jew.” “That he attributed the ridicule and jeers at the Jews to the large German immigration to this country, many of whom were ignorant.” “That the first Spanish nobleman who came to America was a Jewish caballero.” If Mr. Wolff as fully comprehended practically the text of his lecture as is generally expected of a lecturer, he would not have said the first Spanish *nobleman* who came to America was a *caballero*, for the reason that *caballero* interpreted is *nobleman*. In direct opposition to Mr. Wolff’s argument respecting divine laws and the protection they afford the human race, is a question in dispute; yet it cannot be gainsayed, that there is *on no* part of the continent of Europe, where the detestable crime of subterfuge in trade is so prevalent as in those parts where Jews most congregate, and I will leave it to any impartial traveler who has likewise visited any annual fair, commencing from the mouth of the Volga northward, to describe the humiliating indignities the Jews (not Germans) so repeatedly suffer, by reason of their practiced chicanery. Gratitude for the important favors they have received here should impel them to dispel all cause for public remark. Mr. Wolff asserts that “commerce and finance move the world, and where can one go or look, but what the Jew is found actively pushing forward the world’s prosperity.” “Almost

all of the last *great* loan of this country was taken by the Rothschilds and Seligmans—all Jews." By which Mr. Wolff would imply that if those gentleman, influenced only by their naturally kind and generous disposition, with their hearts overflowing with gratitude for favors received, devoid of every semblance of *profit*, had not come to the front, my poor, miserable, dejected country would ere this have been numbered, like Palestine, among the irretrievably lost nations. Oh, no! My five cents and millions of patriots, with their tens of thousands and millions, would have been forthcoming. Mr. Wolff erred to sinning, when he publicly made the expression, "The last *great* loan of this country." Had a tithe part of one drop of true American blood circulated in his veins, natural impulse would have dictated him to say, "The last loan of this *great* country,"—so great that all the world is paying regal homage and respect to our Ex-President, and today I read that he has been furthermore honored by the Sultan of Turkey, and I, though among the least, whose voice is the least likely to be heard or heeded, feel proud to say that we are countrymen and fellow-citizens. Mr. Wolff asserted that "the Rothschields and Seligmans—all Jews." Does the Hon. gentleman know that the present Rothschilds, whom the whole world acknowledge as being the wealthiest family extant, have been among the first to shake off the chains of superstitious degradation, by not having adhered long since to the inhuman practice of Circumcision, which fact, though not generally known here, is no less the truth. In corroboration, we now hear of a member of that family proving to the world that they are no longer under the bondage of antiquated error, evinced by having intermarried into a family of a different creed.

There are certain incontrovertible facts that all the logic, ancient or modern, cannot annul, let partizan opinion rage to its utmost as it may, and all endeavors to circumscribe its range to mitigate the error, must

utterly fail. For instance: Examine the Indians of any country. They are habitually honest among themselves, yet are the reverse to strangers. I omit to particularize here, lest I intrude on facts intended for another work. I shall vaguely remark that I have witnessed repeatedly aborigines, who could not speak one word of the language of the country, become so enraged that they refused to sell at any price, merely because the purchaser desired to obtain a greater quantity than what was offered by the vender, and that in a country where the very reverse is the universal practice. This, and similar facts induce me to believe that the Jews in their tribulation and days of oppression, were urged by their severe extremities to use every device possible to provide for themselves, and to combine from motives of necessity, and that their exclusiveness emanated from purely circumstantial motives. A man who, with the purest intention of acting honestly, may be driven by want, to commit unlawful acts. A nation desirous of peace may, by some positive, and possibly imaginary cause, be induced to fly to arms to maintain its honor or *puissance*. Having thus excused the ancestral deviation of the Jews from purity of action, I intend it only to mitigate the errors of the past; but it in no wise contributes to exonerate them from any continuance of the perversity which has reaped its revenge on their first persecutors, by their contaminating influence; and much less on two nations, not only innocent of their primitive wrongs, more especially the United States, that have emancipated them from the bondage they so long endured. And until the entire Jew family divest themselves from the crime of treating strangers as the aborigines above alluded to, they will deserve and receive the just merits of their ingratitude.

Having made an allusion to two nations, the United States and Great Britain, having acted alike, respecting the emancipation of the Jews, leads me to express

an opinion regarding the relative position of the two countries, whose intelligence, moral worth and individual valor stand unrivaled; and however each may claim a superiority in matters of minor importance, it is an irrefragible fact, that every natural and divine law imposes an obligation on each, to endeavor to weld a link that will bind them in everlasting peace and harmony. That will restrain them in their gusts of jealousy. Contract the recollections of past strife. Confine the whirlwinds of ignorant and designing men, and, That will secure them safe moorings till time develops them to be not cousins, but brothers in the family circle of nations. And no greater crime can be perpetrated than that any individual of either nation, who would by any nefarious scheme for self-interest or personal grievance, interpose by sowing any seed of discord, whereby their mutual interest or friendship may be weakened or dissevered, is a malignant and perfidious enemy to this country. Is it consistent? Is it natural? Is it to the political and social interest of this country and to us individually, whose harmony at all public and private assemblies open with the soul-inspiring music of the "Star Spangled Banner," or other national air, and without exception conclude with "Home, Sweet Home," or "Auld Lang Syne"—songs typical of the genial tastes of the two countries—should be so basely treacherous to outward manifestation of kindred feeling, to dare to entertain any radical ill-will to a nation, from which, despite any former antagonistic feeling, would even attempt to impugn any one of the virtues of which we have every reason to boast with pride we have inherited from our ancestral tree.

The descension and degradation of the British people from the high standard of moral principle in trade, for which they were an example to the world at large, may justly be attributed to the great influx of Jews, with their avaricious propensities; and our compara-

tively young country, composed of a cosmopolitan population, consequently more likely to imbibe, and and less likely to inhibit, their fraudulent practices, have tended to reduce us to that state of degeneracy, which causes every one to be dubious of the honesty of his neighbor, and to blush with shame and sorrow at our deviation from the path of the moral principles of our departed ancestors, whose simple word was their bond, and one price their ruling passion. The passage of the "Jews Disabilities Bill" was an Act applauded by every lover of freedom, and no greater act of ingratitude has ever been committed, not even by savages, than by those Jews who have failed to emancipate themselves from those vile practices which have caused, and still cause them to be "the object of scorn and hatred" among nations. But words fail to express the credit due to those Jews who have gratefully endeavored to elevate themselves by purity of action to attain the level of civilization, whereby they may, with every justice, boast of their "Influence on the Progress of the World."

There are particular features in the character of the Jew that Mr. Wolff designed to stimulate his audience to believe they possessed in a superlative degree—"as an example to the whole world;" he referred to their virtues, "Benevolence and Affection." Benevolence, in the strict meaning of the word, implies a disposition to do good, which, as far as my weak perception permits me to construe it, involves a satisfaction in demonstrating sympathy; and a distribution of alms and kind attentions to the sick and indigent, irrespective of nationality, creed or color. Yet there are two classes of benevolence or disposition to do good. One natural, and the other acquired by civilization. The Hon. gentleman would infer that the Jews possess their benevolence from inheritance, acquired by the precepts of Moses, from which he would wish us to believe has "sprung every good." I simply ask then, from what

source has all the good sprung where his precepts are yet to this day a dead letter. Or do they naturally possess it, as the savages, who lavish it only on their own kindred, which the Jew's general action justifies me to say, is the case. Their affection, as I shall proceed to prove, is tantamount to that the tiger displays in the jungle, or the domestic hen with her brood. The most accurate manner to obtain the truth, is by comparison, which I shall apply by the following examples, to prove the fact:

First. That Jewish benevolence is little better than Jewish selfishness. Witness the number of Jews who attend the synagogue on the Sabbath. I have frequently counted as few as sixteen male adults on different occasions, which proves, notwithstanding I have seen preferred seats sold at a premium as high as fifteen hundred dollars, that their benevolence does not extend even to the margin of duty, and the respect they owe to either their God or their rabbies, nor to set the obligatory good example to their children, which Mr. Wolff so ardently dwelled upon. And "That their disposition to do good" consists in their "indomitable courage in pursuit of wealth and knowledge" is displayed by their strict attendance in their stores on the Sabbath, thereby breaking the Fourth Commandment, and I have yet to learn of the first case transpiring where they have administered privately or secretly their benevolence to relieve affliction or destitution, unless with some sinister view, except to their own Tribe, when they decidedly display to marked advantage that class of benevolence which I unhesitatingly term selfishness, which is exemplified daily on the Turk Street Railroad, leading to Jew Town, when a female enters a loaded car. The urbanity and alacrity of action with which any Jew will proffer her his seat, provided her features indicate a Hebrew origin; but what a marked difference is perceptible should it be to accomodate one, whose less prominent

features and florid complexion determine that she has not acquired her "state of civilization" from acknowledging Moses as the corner-stone of her salvation, nor as her mediator. Another instance, no less demonstrative of their defective self-abnegation and determination to serve others, is manifested at any public entertainment, where an observer may judge, if they do not make it a point of duty to serve the best the table affords to appease the appetites and tastes of their own Tribe exclusively. Affection, implies passionate love. What a theme to raise a controversy in the mind of man! Men love their books, dogs, etc., but they passionately love their wives and children. In what country, or with what race can an exception be found? In what instances do you find it exceptional? Not from the cause of intermarriage, as Mr. Wolff asserts. Nine-tenths of the divorces originate from the disposition of one to be good, and the other the reverse. But where did you ever hear of two equally bad separating; by which I mean, that both sexes having identically the same natural or acquired propensities. I leave my readers to draw the inference. A man may separate from his wife because she is untruthful, and his abhorrence of that vice creates a dissolution of confidence, which eventually dissolves his affection; dissension follows and a separation is the result. Another is a drunkard, and neglects his obligations, and she is unwilling to support him by her labor, or to suffer his abuse.

Further detail is unnecessary, yet a thousand examples might be quoted. Their being of a different religion has no effect whatever if they are both good or both bad. If by chance any vice predominates on either side, and all hope of a reformation is lost, patience then ceases to be a virtue, and a separation is the natural consequence, and is perfectly justifiable; nor can the hymenean chains of any religion prevent it. That there are too many hasty divorces cannot be de-

nied. Yet what natural or divine law can Mr. Wolff exhibit to deny that a divorce law is not as necessary an adjunct to true civilization as the marriage contract itself. Affection is the natural law of the savage; it engenders a desire to possess exclusively the object of his affection. The civilized of every race and color do not differ one single jot; and there cannot be the shadow of a doubt, but that such a conviction existed in the minds of the first promulgators of the deed of marriage. Mr. Wolff, no doubt, will admit by the following explanation, that marriage, however generally entertained as a divine ordinance, is substantially only a rite, on those thereby united, to effect the legality of relationship and property, and thereby legitimating a right to inherit. Had any divine or natural law imposed such obligation, a failure of issue would most certainly have been the result of non-compliance; which is clearly tested by the same consequences accruing from concubinage; which definitely determines that Nature's decree alone is the All-powerful Ruler and Originator of everything above, below, and on the surface of this and all the celestial bodies, and which has placed a barrier to the growth and extinction of life of everything from which the air is excluded, the effect of gravitation, nay, everything that words in every language are capable of expressing, even to man's increase of his stock by the mule. I trust I have clearly proved that the Jews do not possess a greater share of natural affection than any other Sect. But now I will as clearly evince that, until they rise to the level of the civilization of the American People, their affection will be but such as I have already classed it. It is very plausible for any one to presume they possess a virtue, which, on scrutinous examination may discover they are totally devoid of. The affection most appreciable is such that is felt by the general public, high and low, rich and poor, the imprisoned and in hospital, the sailor and soldier, the mechanic

and the laborer ; and where in the wide world do you find a similar proof of real Affection existing, as what is demonstrated by the Constitution of this country ? If such is not as apparent as it is thoroughly felt throughout the land, it is because the country is divided in opinion as to what is the most proper manner to perfect the system, whereby the alien may reap equal advantages and equal benefits, without discrimination. The study of the true American is to expurgate every dissatisfaction of the alien population by any semblance of preference. Their affection is of that type which has generated a love of country, far beyond the powers of my feeble pen to describe. Their Affection is not selfish ; it is the paramount promoter of an enthusiasm that calls into requisition the patriotism of all true citizens, and the capacity of her ablest literati, in defense and justification of its excellence. Their true Affection, true Benevolence, and lofty nobleness of soul—germs of *true Liberty*—extend to so high a pitch of superiority over whatever is to be met with in any other country, whereby they condemn the action as the greatest proof of bigotry in all who would suspend their patronage or friendship, provoked merely by religious criticism or just reproof—being impressed with the conviction that no man is noble unless he merits the term, by such acts as prove that his nobleness of soul was the creation of his individual worth, his love of liberty of conscience and free speech. And until the alien population of this country imbibe a similar impression and conviction, they will ever merit to be classed as foreigners. And every religion whose tenets fail to realize a similar result, will never be acceptable to the majority of true Americans.

The few examples herein illustrated are proofs that *the American people do know the characteristics of the Jews here*, and could it serve any good purpose, an equally lucid portrayal could be made of their more practiced exclusiveness, and the lack of true civilization, still

existing in every part of Europe; and no impartial traveler can deny that the Jews in the United States, after a single succession, are only pigmies in low cunning and untruth, in comparison with their counterparts abroad; which plainly elucidates how a superior civilization may be acquired by the example of those who have adopted a more modern theological theory as the basis of improvement, which has served to exalt in a supreme manner the character of the Jews in this country.

The Jews here, likewise the *N. Y. World*, would in all probability be very apt to claim that the allegations "attributed" are illusory and unfounded, and that whatever progress they have acquired, for which they are duly accredited, may be construed and interpreted into a denial that such errors now exist, and that they have been radically abolished. Such is not the case, and however reluctantly a few of the numerous cases which have transpired under the author's immediate observation, he is induced through pure delicacy to withhold the names of the parties; not that he is awed by the consequences, but to prove that rectitude of conduct is the mainspring of his intentions. How many of the *N. Y. World's protégés* can truthfully assert that they never committed peccadillos similar to the following: The owner of a petty store located in the vicinity of the opulent Jews of this city, a sort of Chatham Street or Avenue A, being continually pestered with the rebating propensities of her customers, had painted outside "Only One Price Here," which inuendo so affronted her Jew customers, that they deserted her, as rats do a sinking ship. Again—an affluent wholesale Shoe dealer was applied to for the swill of his house by a poor old man upwards of sixty years of age, for his chickens, and although he had returned a pure silver initial spoon that he had found in the swill pail, and had previously occupied two half days in piling a wagon load of kindling wood, and

having otherwise frequently made himself useful cleaning up the yard, *gratis*; the *benevolent* lady of the house requested to know how much the old man would give her for a quantity of refuse passover bread, three months after the feast. Again—one of the wealthiest of the Tribe—a large importer of China's produce, whose house and grounds occupy a fifty-vara lot, having occasion to be absent a few weeks at his country villa, left a written order at the office to stop his daily paper, which the carrier in lieu of doing, heaped it at the door. The absentee, on his return to the city, expostulated the legality of making a collection for payment; but the generosity (?) *alias weak-kneedness* or want of dignity of the absentee prevailed, and the sum demanded was paid. And however incredible, yet " 'Tis true," that at this same house, mansion, palace, if you please, where it would very naturally be supposed any and every just contract would be rigidly exacted, and likewise as punctually performed, especially in so minor an affair, as the vendee's acceptance of two dozens of newly-laid eggs per week, C. O. D., which after a whole week's credit for the eggs, and a second demand for payment becoming necessary, the joint contract, stipulation and treaty became abruptly abrogated, by the egg merchant deciding that he would *correr el riesgo*, to starve to death, on his American dignity, before he would *run the risk* of being similarly dealt with by such a specimen of "influential progress." It is a common saying, and possibly the oldest on record. Its saline continuity to the family of Lot may probably have caused that family to issue it in connection with the acidity of Mrs. Lot's composition after her disobedience. Whether I have eaten a peck of salt with any particular person or not, I am not prepared to say; but if living on salt beef and hard tack, and pork and beans, consecutively for many years, with but little intermission, engenders any consanguinity with the adage, "You must eat a peck of salt," etc., I

am not sufficient alchymist to determine. Be that as it may. I forthwith reproduce a letter of mine to a gentleman with whom I supposed I was well acquainted, will justify that my actions accord with my admonitions.

SAN FRANCISCO, May 18, 1877.

MR. S——.—*Sir*: I have deferred addressing sooner, lest you imagine I express myself in anger, and that it may not be interpreted that I have hitherto, or now, a desire to display any ill-feeling by reason of religious antipathy. Being both Jews, such cannot be alleged; but I do, in the sternest terms I am capable of expressing myself, maintain that any person, Jew or Gentile, of whatever denomination, who asserts that he is not responsible for the conduct and acts of his children from the day of their birth until they arrive at the age whereby they are exempt by law, is unworthy of being a father. Were you to make the assertion, that you did to me, in any Court of Justice, you would be told that the law of this country, or any other, makes you amenable for your children's acts. Your cats, dogs and cattle, old and young, likewise. As parents receive the credit for their children's good behaviour, they are the only ones to be censured if their manners indicate a want of proper instruction. Your children have merited my animadversion, or I should not say so, nor should I have expelled them from my premises; and emphatically I say, you only are to blame. I am sorry to say, yet I acknowledge it to be a truth. That nine-tenths of the Jews in this city are a disgrace to any community, their systemized low, mean and corrupt method of transacting business, and barefaced lying, are the cause of the odium entailed on our race to such a degree, that every Jew who has emancipated himself from traditional custom cannot but blush with shame to be so frequently obliged to listen to the taunts and slurs expressed for acts which three centuries ago prompted the great Shakespeare to

immortalize himself by writing his "Merchant of Venice." Possibly I am a descendant of the Shylock family, by reason of my revengeful disposition, as you may term it; nevertheless, no act of revenge can emanate without provocation, which consequently proves that I am not the aggressor, nor do I intend to be, nor am I under the slightest apprehension of the consequences you or any other person, however maliciously inclined, may instigate against me, as I have sense enough to know that I am justified in carrying such revenge to the extreme the law allows me, which I will effectually do, in portraying publicly on every occasion the vile, low, mean, degenerate state of the modern Jew, from the noble maxims of the Great Law-Giver, which they pretend by fasts, feasts and other antiquated rites of Hebrew ethics to perpetuate and follow. As Helen was the cause of the Trojan war, whereby a dynasty became extinct; I can see no reason why I should not apply my pen to castigate the wrongs I have unprovokedly suffered so repeatedly; and by so doing, at the same time teach evil-doers a lesson; and it is an ill will that blows nobody good. Trusting you will co-operate with me in making your friends acquainted with the contents of this, as I shall make it a point of duty to make it as public as I can, whereby public morals may reap a benefit, for which there is urgent necessity.

Very respectfully, Your's,

 Alias VERITAS.

SPERO MELIORA.

The following was published with the hopes it might instigate a movement to abolish an unwarrantable infraction on humanity, at the same time incite some impartial Lecturer to enlighten "*the unappreciative American people in their ignorance of legendary and circumscribed knowledge*" (applied by Mr. Wolff.)

CREDAT JUDÆUS APPELLA!

CIRCUMCISION.

It is to be hoped that the "Society for the Prevention of Cruelty to Children" will regard it as much a duty to arrest the first offence that presents itself when the act of circumcision next takes place in either of the synagogues in this city, as it has already done in many minor acts of cruelty. To wit: Circus and street begging children and at the Bench Show, when a number of canines were advertised to destroy the greatest pests that abound in this great city of the Western Hemisphere; at the same time deter one of the most shamefully barbarous and indecent public exhibitions *in this enlightened age*, which should peremptorily be denounced and abolished. There can be no more legitimate reason to prohibit any person from cutting off the tip of his children's noses, or his dog's ears and tail, and inviting a crowd to witness the act, than that the Jews should be permitted to commit the crime of mayhem by circumcision. If Moses and his "Progressive Tribe" have trifled on the world's credulity for thousands of years, it is not sufficient reason that such a disgusting and objectionable practice should be permitted with impunity "in this New Palestine," that the Honorable Simon Wolff, in his lecture on the 2nd Ultimo, thought proper to designate this country to be. Decency forbids it should become a Palestine.

Let the United States enroll the Abolition of this most unnatural and unwarrantable act of the dark ages in the catalogue of her achievements, worthy of statesmen deserving the plaudits of true civilization. Furthermore, the numerous premature deaths occasioned by this inhuman and immoral act demands its immediate suppression, which may be enacted as unconstitutional and contrary to the statutes of this country, and a flagrant violation of the authorized rules of the above-mentioned society.

Nov. 12, 1877.

VERITAS.

NUNQUAM SERA AD BONUS MORES VIA.

It is to be hoped that when the next Lecturer, with "The Jew" as his text, stands on the rostrum, the highest encomiums he may present will prove inadequate to the deserts the Jews will merit by the perfect change of system they will have adopted to the aggrandizement of their position in the community at large, as regards not only commercial pursuits, but that their contracted ideas will have found the expansion so absolutely necessary to obtain the combined qualifications, Truth, Honor and Valor. *Finis coronat opus.*

The following Articles on Education and Instruction were inserted in the *American Union* one year previously to Mr. Wolff's advent here. The contents of which will illustrate the fact that whatever adverse criticisms may be usurped by parasites whose perversity of disposition to acknowledge positive truth, accompanied by an interested partiality to the Jews, may be extended; the award of good intention inevitably must be the unanimous opinion of all impartial readers.

EDUCATION AND INSTRUCTION.

I shall not only attempt to draw a comparison between the two most essential branches of social civilization—education and instruction—but I shall endeavor to elucidate the social benefits of each in its respective true light and value as they act upon us in our domestic and commercial course through life.

By education—that is the scholastic improvement we receive. First, the superiority in competition with others who have not availed themselves of its benefits when the opportunity presented itself. Secondly, the independence we feel when brought in conflict with the vicissitudes of maintaining ourselves, and charged with the necessity of providing for a numerous family. Thirdly, the confidence and satisfaction we are bound

to feel of having proved ourselves grateful for the sacrifices our kind parents and teachers have manifested in procuring us this inestimable blessing.

Instruction, though not generally supposed to be, is, notwithstanding, of as equally vital importance as a good education. Our morals, good or bad, are not attained in school, for though we are directed by our books, and told by our teachers to do right and to shun evil, the first and most important impressions are those we receive at home. We are certainly more the creatures of example, than we are of tuition, and as most certainly our example at school is good, our instruction, that is, our truthfulness, honor, integrity and fidelity, emblems of a nation's worth, devolve on the duties of our parents, and tend to make us either ornaments of society, or become outcasts—suspected, shunned and despised; for what would it avail, if by our educational superiority, we gain incalculable wealth, if we lose our status in society by a deviation from the rectitude of social life, whereby we realize an ignominious end, and thus entail disgrace on our family? For example, how easy it is to discern the different behavior of those children whose parents make a practice of rigidly exacting politeness at home, from those whose parents neglect the first principles by which the foundation is laid which makes the gentleman or the boor; for as manners make the man, and the want of them the fellow, it is no less requisite in a poor man than in a rich one, to be esteemed for his cordiality, urbanity and self-respect. He who lacks self-respect is little likely to proffer it to others.

Nov. 10, 1876.

VERITAS.

(To be continued in our next.)

EDUCATION AND INSTRUCTION.

[Continued from our last.]

The preceding article in our last number, on Education and Instruction, was simply a prelude and con-

trast between these two offsprings of social civilization, which necessarily invoke and materially determine the sphere of future prominence through life. In acquiring superior advantages of the former, unaccompanied by a truly moral inculcation of the latter, too frequently arms the possessor with a weapon which qualifies persons to commit aggressions that lead to ignominy, as is evinced by the many accomplished offenders now suffering the penalties of their crimes, who, had they in their youth been as diligently instructed by their parents at home to persistently avoid the consequences of untruth and dishonesty, as they were when at school to improve their educational duties, their career would undoubtedly have been to ennoble, instead of proving themselves to be a disgrace to their families and connections.

It is indisputable to refute the greater necessity of inculcating fundamental moral principles in youth than the higher branches of education, verified by the fact that the true fundamental principles of a nation's greatness, truth and honesty, are as fully developed and as generally diffused and practiced by the ignorant, humble plebeian, as are generally enacted by those who enjoy the advantages of the very highest attainments by education. The universal expression, "I will give my children a good education," appears to be tantamount to that they perform all the duties that devolve upon them by sending their children to school. If so, it necessarily follows that they either do not know their duty as parents, or that they are basely neglectful of protecting their own future reputation, which depends materially upon the actions of their children. A child's first principles of lying and stealing are not imbibed at school. They are vices acquired by the wilful neglect of those parents who lose the command of their children to keep them from evil company, occasioned by their having neglected to enforce the required respectful and implicit obedience that engenders love,

—love without obedience where it is due is but a mere convenience, which is proved by the wilful absence of children from the paternal roof, that has obligated the authorities here to enact a salutary law prohibiting youths to be in the streets after eight o'clock at night, which proves that no heed was given to the parents' behests, which would have evaded that law, had such been the case.

Truth and honesty, the hand-in-hand companions of valor and fidelity, are maxims instilled by the energetic and compulsory dictation and example of the parents. Dishonesty and untruth are the counterparts of cowardice and vice. Truth is acquired by practicing it; nor is untruth or lying less so. A child hears its parents lying in jest—its imitative powers receive the impress, not thinking for a moment that the parent can do wrong; it is there and then initiated and inoculated. And who does not know how difficult it is to obliterate first impressions and habits? No greater proof, if any is required, than to see our school children cheering with ecstatic enthusiasm the elected candidate of their parents, without the least particular reason for doing so. It is not presumption to assert that principle or fundamental truth rigorously engendered and instilled in youth is rarely effaced; nor is it arrogance to affirm that a genuine adhesion to truth is the basis from which every ornament in character develops itself. A sincerely truthful man can neither steal, cheat, commit fraud, or be treacherous or deceitful; in a word, he is ever to be depended upon; and *vice versa* may be said of untruth; it is indubitably and unquestionably the propagation of almost every evil.

Nov. 17, 1876.

VERITAS.

[To be continued in our next.]

EDUCATION AND INSTRUCTION.

[Continued from our last.]

In our last number great stress was brought to bear on the necessity of impelling by home example what cannot be coerced in school, nor is it to be expected that our teachers are responsible for what exclusively depends on the duty and action of our parents. Cleanliness, obedience and civility are necessary adjuncts, equal co-operators, and the executive means which administer their proportionate influence in attaining the *tout bien ou rien* (all or nothing) of the individual whatever may be his station in life, laborer or judge on the bench. They are qualifications that will always command respect from those persons whose esteem is really worth acknowledging. They are qualifications which our teachers can only stimulate during the short interval of school hours, infractions of which in no instance have they ever been permitted to pass unheeded or with impunity. With pride may we say, without exaggeration, that the echo resounds from all nations, admiring and acknowledging our public school system to be the acme for perfecting the youth of our country not only in law, order, and obedience, but to the fullest letter of conceivable perfection, ever ready to execute them. It is with the deepest and most profound feeling of regret that equally beneficial results are not manifested from the pupils of our sectarian schools, notwithstanding they call in the aid of sacerdotal influence to obtain them. It is only to the parents that blame can be attached for any habits of uncleanness, disobedience, and incivility. A mother slovenly in her household and domestic management may possibly be induced to make her children decent preparatory for school, for the very reason that she knows they will be admonished by the principal or teacher to be more particular in the future, if a too relaxed attention should transpire or manifest itself, detrimental to the discipline necessary to be maintained; therefore, if an habitual

tendency to confusion reigns at home, it is but natural to suppose that little better may be expected when the children attain their majority. There is a maxim—"A place for everything, and everything in its place." However often anything is used, it should always be replaced clean, to be ready when required, and easily found.

If every child capable of performing any household duty should be allotted a certain duty to execute, when not preparing for class, such duty would necessarily be beneficial exercise, at the same time exempt them from the liability of getting into bad company in the streets. Habits of cleanliness are principally acquired at home.

Obedience—the great benefactor, defender and confidence of a nation's honor. It is an anomaly to expect that a child who is not obedient to his parents in all things, can be obedient to his God. Parents who raise their children in disobedience to their commands at home, are wholly and solely responsible for their disobedience to the Ten Great Commandments of Moses and every act they commit against the civil laws of the land.

Civility—Freedom from barbarity ; Rule of decency ; partaking of the nature of a civilized state ; the Herald and Harbinger of first principles and Proclaimer of the antecedents of the parents. *Digame con andas ti diré quien eres.* "A man is known by the company he keeps," and "Birds of a feather will flock together." It is an undeniable fact that our instincts, that is, our desires and aversions, acting in the mind, control the power that determines the will to seek our affinity, or to shun the antipodes of our nature.

What other men dislike is sure to please,
Of all mankind these dear antipodes :
Through pride, not malice, they run counter still,
Civility in a gentleman—incivility is a ruffian's will.

It is to society what the scent is to the rose ; it is the distinguishing feature that enhances the friendship of

nations ; but an uncivil answer has caused innumerable contests ; aye ! frequently threatened the peace of nations. If parents really acted in concert with the rigid prohibition of incivility at home, that is coerced in our public schools, which, on repetition after the necessary admonition, entails suspension or expulsion, there would decidedly be less insolence and intolerance of insulting behavior practiced out of school, as is verified by the viciousness of those boys in particular whose parents exempt them from attending our public schools. Some parents are too apt to imagine their children paragons of perfection in manners and disposition, when a reference made to their schoolmates, who are the inquisitorial judges of each other's imperfections, they would be very apt to find them portrayed as mean, insolent and conceited beyond measure. Another hint to parents in general may not be out of place, respecting the manner they permit their children to spend the money they too lavishly bestow upon them, and yet complain when any change of text-book is proposed. Betting and gambling are already staple vices in which our country is fast approaching to be the *ne plus ultra* of perfection. Chewing and smoking, indispensable acquisitions for increasing the revenues of the country, may not be improper for the *pater familias*, but their propagation assuredly should be prohibited to a greater extent in the rising generation, at least until they have arrived at an age discretionary of their evil results. Swearing is in no manner otherwise than a habit, low in the extreme. Its only palliation is, when anger, incensed by unprovoked insult, disarms the perpetrator of all command of himself, but the shameless manner in which this degrading practice has become initiated and inducted into our social intercourse with each other, is to be deeply deplored, and every strenuous exertion should be used to check its abominable advancement. Our boys are in a great measure excusable for every evil,

we as parents and guardians generate and promote by example, and in nowise, manner or pretext can we in truth assert that it is not our duty to ourselves and to them, to show them a better example.

Nov. 25, 1876.

VERITAS.

OUR PUBLIC SCHOOLS.

It may be very well for a preacher who is paid a high salary to endeavor to entertain his congregation for an hour in diffusing his ideas on the above subject, which I shall laconically explain, and I trust will be far more easily understood in fewer words than he employed sentences.

There can be but one legitimate method practiced in truly American school teaching, and that is: it must be purely secular, supported by direct taxation for that purpose. If any one particular dogma is permitted, it is an innovation on the constitution of this great country, and is a just reason of offense to every other creed in existence. It is derogatory for any minister to disparage the tenets of his neighbor in the pulpit. Let the public press do its duty, and endeavor to shame all abuses from church doctrines and abominable fallacies, which eventually will succumb and become obsolete by its powerful influence. With the aid of astronomy, science and a general compulsory education, man's common sense will eventually develop the truth, that to do right is his own truest interest, which requires no divine law to impel its execution.—What has ever transpired to convince common sense to the contrary, that the present generation is not as much at fault respecting the truth of the mysteries of religion, as we now suppose the absurdities of the heathen mythology to be? Nor can it be denied that there is just cause to lament the predominance of a disposition to introduce imaginary miracles, equally absurd as any we endeavor to dispel, to wit: Infallibility, spiritual-

ism, mormonism, and others equally idolatrous, contrary to reason, and grotesque.

Nov. 19, 1877.

VFRITAS.

The acknowledgement of my incapacity to indite an Article as worthy of perusal as the following, clipped from the "San Francisco Chronicle," Dec. 23, 1877, I trust will justify me to solicit the indulgence of my readers in reproducing it here :

THE CAUSE OF PUBLIC CORRUPTION.

Taken collectively, the people of the United States have many admirable qualities. In war they are brave, persevering and formidable ; in business affairs, liberal and enterprising ; in social life, gay, generous, and lavish with their money ; intellectually, they are progressive and enlightened. Made up from all nations, such a population naturally comes to regard prejudice, intolerance and oppression with decided aversion. And yet, with these and many other excellent qualities, as a nation we are getting a bad name abroad. We are considered the most mercenary people on the globe, and, what is still worse, we largely deserve such a reputation. Nowhere else is the worship of money so universally carried to an extreme as in this country. A frenzied desire for the speedy accumulation of wealth is found among all classes, and while a stimulus is thus given to commercial and industrial enterprises that is of great public benefit, the evils that are engendered are correspondingly great, and, unless soon remedied, forecast ominous changes in our national future.

It is impossible to dispute the fact that our only generally recognized standard of respectability is the possession of wealth. In city or country a man's standing largely depends upon his means. His weight in social or local affairs is in almost exact proportion to the amount of money his check is good for. He is

rated from a financial standpoint almost exclusively. If he is rich he is worth cultivating. Intellectually or morally he may be what he pleases, but financially he must exhibit a faultless showing. The admission of all this is the reverse of flattering, but there is no evading the truth of it. Honor, talent, artistic endowments, professional attainments, genuine manhood and purity of character are quite well appreciated, but they are minor matters. The grave question is, How much is a man worth ?

To this unnatural state of public sentiment is to be largely attributed the prevailing corruption of the times. Our people are not avaricious in the strict sense of the word, they are, more properly, ambitious. They covet wealth, not for the mere sake of having it, but because of the luxury, state and social recognition it confers. No matter what a man's private worth or professional attainments may be, he is literally nobody if he is destitute of wealth. A few persons may know, appreciate and honor him, but society is ignorant of his existence. The only path to position our young men are taught is in the gathering of dollars. They must get rich or their lives are failures. Filled with energy and enthusiasm, they are not content to accumulate. They seek to do the work of a life-time within a few years. As they grow older, dissappointments render them unscrupulous and desperate, their moral perceptions become blunted, and dishonorable expedients are finally resorted to. Public trusts are betrayed, or meanly turned to advantage, or private positions are made available for all manner of questionable practices. For the sake of money public officials prostitute the power and authority confided to them, forget their dignities, and descend to contemptible rascalities, that would be disgraceful in the most obscure personages. At this very time an infamous person occupies a seat in the United States Senate, which should be one of the most honorable and respected

parliamentary bodies in the world, who, if justice could be meted out to him, would be wearing the striped livery of a penitentiary. Neither his political associates nor opponents deny his guilt and depravity, and yet he is a United States Senator, and wields great power in an assembly that should be emblematic of dignity, honor and integrity.

It is trite to say that State Legislatures and city governments throughout the country are more or less tainted with corruption; that our vessels of war sink with their crews that rogues may grow rich; that private business affairs suffer from the universal contagion. It is useless to cry out against either political party as the cause of it all. No matter which is in the ascendancy in any particular section, the result is the same. Everybody is determined to get rich, by fair means or foul, and what is more to be deplored, it is usually considered enough to know that a man is rich, without stopping to inquire how he came by his money. Society and the nation are absolutely poisoned by a mania for wealth and the respectability that wealth purchases.

What can be the future of a free people when such a condition of affairs passes unchallenged? There can be but one answer: A change must be brought about; men must be judged once more by the ancient standards of true manhood—honesty, integrity and faithful public service, and the dollar criterion must be done away with. If this cannot be brought about, the complete failure of republican institutions in this country will result in the near future. Liberty and corruption cannot thrive together.

FIAT JUSTICIA, RUAT CÆLUM.

I will add another Cause, still more palpable, of Public Corruption.

OH LAW! WHERE IS THY JUSTICE.

How fortunate it may be for that defaulting pension agent, who was tried and convicted in the United States Circuit Court and sentenced to pay \$5,000 fine, or to undergo two years' imprisonment if not paid, to be now at large, is but another proof that in no part of the world is crime permitted to expurgate its penalties as it is in this country. It is no wonder that our jails are full, and that crime is raging rampant, when the defection issues from the Bench, whose important salary, if for no other more just reasons, should command efficiency to counteract every evasion of punishment on conviction. What on earth should deter anyone from acting the rascal, when cases such as this are transpiring daily in every State of the Union. Oh Crime! Where is thy punishment? Oh law! Where is thy justice?

Feb. 24, 1877.

VERITAS.

A CORRECTION.

Editor of the American Union.—SIR: Permit me, through the columns of your paper, seeing that you have espoused the Workingmen's platform, to correct a few erroneous ideas, that many American-born citizens in the city, and probably outside of it, entertain: First, That the leaders of the Workingmen's party are foreigners. Second, That they have no right to presume to take the steps they do. Third, That they are men who have been implicated in similar movements before they came to this country. Admitting the latter to be the fact, it in nowise abrogates their right to endeavor to ameliorate the corrupt state of affairs here, which in reality exists in every department, where justice in defense of the laboring classes is brought in conflict. Always provided that their endeavors are conducted exempt from Ku-Kluxism, which implies threats and violence, producing terrorism and depression in every branch of business.

It is only necessary to allude to what constitutes the rights of a foreign-born subject, the moment he becomes a citizen. If those American born in their apathy have permitted evils to extend to such a pitch that our republican form of government (liberty and justice) exists only in name, and that the foreign-born citizens who have experienced the yoke of injustice practiced, which induced them to emigrate, there can be no blame attached to their efforts by reason of their birth-place, and it is an act of contumacious arrogance to infer that any abnegation of right should exist after the compulsory oath has been exacted from them to renounce their native country's protection. Our Constitution distinctly specifies equal rights to *all citizens*, minus the privilege of occupying the Presidential chair; every other freedom it is understood without exception. I remember well New York City when it contained less population than this city to-day. I have witnessed and studied the changes that have taken place since Old Hickory was inaugurated, seventh President of this country, who would cry shame! on us were he to witness the innovations in American principles practiced to-day. Having explained my views respecting a citizen's rights, I shall indulge in the right every American citizen enjoys—not by haranguing to a crowd subject to such embellishments as a partizan or adverse report represents, but in a lawful, outspoken manner, express my ideas of what will be the result of the present movement. If the Workingmen in their might throughout the country, and who can refute that thousands of American-born are in the party, will nominate only such men as will become subject to consider that a just retribution will await every one elected by them who fails to fulfill integrally the platform honestly, truly and patriotically; there is little doubt that but a reformation will be the result; better no changes than such as I have witnessed in fifty years. Every one worse than its predecessor.

Hopeless is the state of any country, when the law-abiding citizen cannot find the justice he seeks by law, in lieu of taking it in his own hands. What is a law-abiding citizen to do but to go to law to seek redress? Can he find such when in competition against wealth? What constitutes Republicanism? It may be said everything that is contrary to Monarchy, and the equality of every man before the law. Who says such is the case here, lies! "an odious damn'd lie." Let us remember that France is a revolutionary country; practice has made it so; revolutionary ideas are not less in vogue now than when I can first remember. Woe be to them who may see our next revolution! Lucky will be those who will not live to see it. I shall ask three questions: Are we a moral people? Are we a truthful people? Are we an honest people? If cause and effect are indisputable, little less than a revolution will serve to emancipate the criminal propensities progressing in every branch of business. Does your two-lb. roll of butter weigh two lbs? Do your invoices agree with samples? Has there been a legally elected candidate in the whole country these forty years past? Has there been no adverse scratching done for those who could neither read nor write to know if their desires were fulfilled? Has no vote been bought for liquor or coin? How many delinquencies daily? and how many convicted and punished? And why? Because we have become callous to evil; have become habituated to vice; deride true virtue, simplicity and truth, and content ourselves with the perverse idea, that prosperous crops, great exportations of produce and manufactures, immense returns from our mines, together with our increasing population, and extension of territory is the only means conducive to make us happy, content and united. Vain conclusion! *Nous verrons.*

Feb. 11, 1878.

VERITAS.

THE CHILDE HAROLD.

When on his own ship's deck he stood
 He no greater honor sought,
 Than to brave the winds and waves ;
 Fear was absent from his thought.

He entertained no lack of duty,
 Nor mutterings from his crew,
 He treated them as his children,
 As in duty bound to do.

Full weight and good their rations were,
 With an allowance of grog likewise,
 The rain and storms they heeded not,
 Nor thunder from the skies.

There are many reminiscences of the past, which, when related, conduce to entertain, if they do not instruct. I shall here relate an episode in the career of a captain, with whom I was particularly intimate when the occurrence transpired. He commanded a ship which had been built expressly to his order, which he named "Childe Harold." On the bulwark across the poop were elegantly painted the armorial escutcheons of the Byron family, the name of the ship above, and beneath, the words, "Fears neither the winds nor waves," which terrified not a few from taking passage with him, unless he withdrew his defiance of the elements. "Pecuniary interest will never occasion me to deviate from my conviction that I am right ; I never told a lie," he would say, "consequently I am honest ; I know my duty and will do it ; I entertain no fear." The ship made her first passage to Calcutta. The outward-bound trip was completed in seventy-two days, which extraordinary time secured her an extra valuable cargo, and she returned to the City of London in eighty-four days, crowded with passengers. The above is a specimen of *decision of character*, which I have endeavored to imitate, and I trust the decisive manner I have taken to use my influence in disseminating instruction for the benefit of those who may require it, may be acceptable.

VERITAS.

A SUGGESTION.

Editor American Union.:—I request the favor of you to permit me to make a suggestion through your columns to our representative in Congress of an effective method to detect escaped prisoners, at the same time will deter them from so frequently making the attempt. Had those six escapes from Kern County and two from San Buenaventura jails lately, and three no later than the 27th inst., from San Quentin, been so treated, their identity and detection would have been certain. Let every convicted prisoner, by means of nitrate of silver or other inoffensive dye, be applied on the back of each hand, and on one-half of the forehead. An application to be made weekly, or as soon as the last application is about to disappear. King Alfred suspended valuables on the highways, but nobody dared to touch them. If such a state of security cannot be attained at the present day, the least that should be done, is to endeavor to secure malefactors when sentenced. If our laws will not be abided by, let villains pay the penalty of their temerity. If such process is unconstitutional, the sooner an amendment is made the better. If certain requisitions at the period of our nation's birth did not urge the necessity, it is a duty Congress owes the country, to add this or some other method to detect fugitives from justice; as it has made for other abuses introduced since the framing of the Constitution. Desperate cases require strong and effective remedies. The doctor amputates a limb to save life. A house is pulled down to check a conflagration. A ship is scuttled to save her from being consumed by fire. Lord Ellenborough, in the year 1818, introduced a law in Britain, making it a capital crime if a person drew, or offered to draw a weapon with the intent to do bodily harm; as it was then becoming a chronic vice; the consequence was a few paid the penalty, but the abuse ceased; the same was practiced

against horse-stealing, when no man's horse was safe; it likewise remedied the evil. The daily occurrence of these two last crimes, which stain our nation's reputation not a little, require immediate effective means to abolish. An eye for an eye, and a tooth for a tooth is Bible precept, and until we abolish the system of the sycophantic practice of imprisonment for crimes which capital punishment alone can check, we deserve and merit the consequences of our own puerile and disastrous action.

Oct. 30, 1877.

VERITAS.

A TRUE YARN.

On the 17th of February, 1854, the barque "Zoroida," Captain R——, hauled from Long Wharf, and made sail for Guaymas, in the Gulf of California, with seventy-five passengers aboard. After doubling Cape San Lucas, the ship's course was shaped for the head of the Gulf; but by some mismanagement the vessel was suddenly brought up all standing with a sort of earthquake shock, which staggered, if it did not terrify all hands. The captain, panic struck, ordered all the halliards fore and aft to be let go, but finding that the ship continued to strike harder and harder, dived below into the cabin, where he occupied his time on his marrow bones in prayer. An old salt whose name was on the passenger list, awake to the situation, exhorted attention by saying, that if the passengers would abide by his directions and see his orders obeyed, as the captain had deserted his post, he would endeavor to save the ship, which he was confident he could do. The mate was mustered and told politely, that if he did not see the orders complied with by the crew, that he would be thrown overboard. Soundings were then taken for the direction of deep water; sail was made on the ship, a spar and tackle were applied in such a manner that every time the ship lifted, by applying a

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strain on the tackle, the ship forged off the bank, until she was free from it. The captain finding the ship afloat, found his way on deck, calling out, let go the anchor; which order was peremptorily negatived, as it endangered the safety of the ship, she being under a press of canvas at the time. A sufficient depth of water being obtained to anchor in safely, the sails were clewed up, the ship was rounded to, and the anchor let go. The ship was then delivered to Captain R—, who was very thankful that the ship had not bilged, and that things in general were no worse. To abstain giving further particulars of the sequel of the passage might induce my readers to indulge in dismal apprehensions lest a worse fate possibly had awaited its termination; to dispel which it is necessary to say, that having landed a boat-load of passengers on the eastern coast of the Gulf, who had decided to prefer the fatigue and expense of reaching Guaymas by land, than again jeopardizing themselves with their shattered confidence in the capacity of the captain, to suffer a second discomfiture; the ship again made sail for her destined port, which she reached in safety. If the saying, “A friend in need,” etc., was applicable to the essential services of the old Salt while afloat, it was equally applicable after the ship’s arrival, as his proficiency in the Spanish language made him the lion among the retinue of the Government officials, who were very dubious and suspicious of the character of the vessel, and the intentions of the passengers. Walker, of fillibuster fame, having arrived only a short time previous. And there is little doubt, had he been disposed to act otherwise than a peacemaker to adjust matters to suit the critical position of his fellow-passengers, he might have raised a hornet’s nest of mischief. In corroboration of the truth of the above I refer my readers to Mr. John Ricketson, a pioneer of this State, now residing in this city, who was a cabin passenger on board at the time.

San Francisco, June 5, 1878.

VERITAS.

THE DIVERSITY OF LANGUAGES.

The diversity of languages, as impressed in Genesis, Chapter 11, verse 7, is equivalent to deny that its source originated from the natural result of gemination, and that the modern languages, as they were written and spoken, say ten thousand years ago, would not be as foreign to the modern linguist as the Hebrew, Greek and Latin, of one hundred thousand years previous, would prove to be to the first translators of Homer, Virgil and Sallust, into English, or the truthful, erudite, the Hon. Simon Wolff, whose absolute benightedness and abject fear of depreciating the written text of the Bible, as being an exceptional Truth, would find the Quitua, the Hindostanee and the Gaelic languages have been so metamorphosed within the last centuries by the natural result above mentioned, as to be almost different languages. Facility of locomotion to scientists, and the increased number of adventurers from the most enlightened countries, with their improved ideas, desirous to establish themselves abroad, have expedited a thousand-fold the extraordinary changes effected in the last century; immeasurably more than one thousand years did previous, when every absurdity possible raged rampant. Did our theologians and divines employ a more practical disposition in expounding ancient history, in place of endeavoring to mystify their readers and listeners with pretended truths, which ere long will become as obsolete as the acts of the Martyrs, greater advantages would inevitably be attained. Truth—the foundation of honor, valor and fidelity—nay, all that ennobles man, gives him confidence and secures him the same, the being devoid of which has been, is, and ever will be the degrading symbol of eternal shame and confusion. The time will yet arrive, when Nature in her glorious Majesty will be made the theme of deeper study, and aided by Science, it will be proven that she is not only the sole origin of our existence, but likewise, that our individ-

ual happiness, health and longevity of life depend on the reverence we pay to her dictates; and the greater our knowledge of her Supremacy in all things, will be acknowledged to be the brightest jewel in the vocabulary of our accomplishments. Language is similar to a song acquired by oral repetition. A child at six years of age, if not deprived of its hearing, has acquired a language by hearing its parents or guardians speak it. The impression or lasting proclivity is impressed by study, which preserves its retentiveness, without which, a language, unless practiced, in a few years, becomes as totally oblivious as if it had never been acquired. I have known many instances of young children to speak five different languages, merely by being addressed by members of the family speaking different languages; and it is of vital importance that a similar practice should be universally adopted when the opportunity occurs, as no traveler can acquire a thorough knowledge of a people abroad, unless he is capable of conversing with the natives of the country, without the aid of an interpreter. No man who possesses the means and has the desire to travel, whether for pleasure or on business, would stipulate to pay one thousand dollars for each language of the countries he intends to visit, if it were possible to purchase them on demand.

THE SABBATH.

Having casually adverted to the propagation of marriage, I shall briefly, yet practically and materially, make a few pertinent remarks in relation to the ordination and the respect paid to the Sabbath day. For example, the Jew celebrates a Sabbath on Saturday, June 1; the Roman Catholics and all Protestants from that faith on the following day, Sunday, June 2. All who yet adopt the Old Style, or adhere to the Greek Church, their first Sunday in the same month of June,

falls on our Sunday, notwithstanding they date their time twelve days later. Thus we find by the above, that the same Sabbath, viz. the first Sabbath in the month of June, would be solemnized on a Saturday and on a Sunday. The Sabbaths of Pagan countries are too numerous to enumerate here—conclusive evidence that the Sabbath is materially the handy-work of man. Its Divinity or Sanctity is practically the manner in which it is respected. Where else in the world, with the exception of this great country and Great Britain—our co-existent supporter in every attempt to instigate improvement, and establish laws to realize a moral state of true civilization—do you find any attempt even made to secure the Sabbath as a day of propitiation to the Great Eternal God, and a day of rest to the laborer, and to all work animals? All Roman and Greek Catholics appropriate a part of the Sabbath to devotion and a part to mirth and general excesses. The Jews not having a country to call their own, conclusively, no Government to enforce or restrict, they too frequently violate the sanctity of the Sunday here, and would with greater impunity, did not our advanced civilization and stern character forbid what they make a common practice of in Europe; and there can be no just reason to oppose the advocacy of our Government to enforce, by Statute, a Law that would command the respect of the civilian, as it distinguishes for our Government offices and employees, and at the same time let derelict citizens know that true Republicanism signifies free admission of every person into this country, but abhors the introduction of superstition, bigotry, fanaticism, and every other class of pernicious vice, detrimental to our future peace and happiness. Did any *Super-Natural* power exist, that desired or exacted a particular day to be established, either weekly, monthly or annually, for the consecration of ritual purposes for mercies vouchsafed: Utter dark-

ness, privation of vision and hearing, loss of appetite and the physical use of every faculty except speech to enable, and thus compel the peoples of all nations to raise the only one remaining organ on that day in adoration and thanksgiving, would have been the result. Is it a natural or a divine law that affects the innocent infant, born deaf and dumb and blind? Is not the omission of speech the natural consequence of its being deprived of the power of hearing? Thus rendering it incapable hereafter of acquiring the knowledge of speech. If man is made in the image of His maker, his attributes are no less in proportion. What man who, occupies any exalted position in life, does not endeavor to enforce obedience to his will, when it is necessary. The captain of a ship exacts implicit obedience to his orders, strict cleanliness, and the most scrupulous civility. Our Courts no less command respect to the Bench. The merchant equally expects due deference to his position, and innumerable examples might be introduced to support my argument. Did we pay an equally merited homage to Nature, whose All-Powerful Rod we feel on every occasion we violate her dictates, as we irreverently pay to an imaginary Divine power (whose ordinances we transgress with impunity), of which our knowledge is only illusory, all theological controversies and disputes would terminate, and general harmony would be the result. Cause and effect will, without doubt, ultimately establish itself as the Truth, and operate to give a quietus to our supplications for assistance for present evils, and pardon for past errors from any Divine Power. This is what Goldsmith says :

Thou Great First Cause, *least understood,*
 To all my sense confined ;
 To know but this, that Thou art good,
 And that myself am *blind.*

That the curiosity of my readers may be assuaged respecting the tenets of my religion, I desire them to

understand that I justify my only right to live is by my readiness to preserve order ; to abide by the laws of my country ; to support the honor and dignity of the flag that protects me, and lastly, I anchor all hope of any future happiness on the firm conviction that, "to do to others as I would they should do unto me," will be the surest method of deserving it. Let the sternest and most criticising theologians, bigoted enthusiasts and devote religionists of whatever denomination analyze and criticise to their utmost capability. They will in no manner or respect offend me or the principles of my faith. I condemn and despise any religion whose precepts and forms will not bear every kind of investigation and examination regarding its forms and its practical result. Otherwise, I contend that it is abundant proof that absolute error exists.

Of the multitudinous abuses which exist, devoid of the least shadow of occasion, otherwise than a laxity of duty on the part of those persons who, were they placed in the position as passengers would, in all probability be the foremost to complain, urged me to publish the following :

A RAILROAD ABUSE.

We recommend the Superintendents of the Street Railroad Companies to admonish their conductors of the apathy they evince in endeavoring to accommodate the patrons of their roads to obtain seats when the complement of seats are partially occupied. It is as much a conductor's duty to study the interest of the shareholders by endeavoring to accommodate its patrons, whereby the management may achieve credit for such, as they manifest for themselves by the assiduous application they use to obtain their positions. However small a matter it may appear in the eyes of some people, that others make complaints, only justifies the supposition that they were never in a position otherwise than to

serve; and who, like many of the conductors on the cars, obsequiously apply for positions, which, when conceded them, they study how little they can do. The employee who otherwise than studies to forward the interest of his employer as if it were his own, is only an eye-servant, of which there are an infinite number in this city. The above allusions are by no means intended to repudiate the amount of labor the conductors perform, and the many hours they are on duty for the low pittance they receive, in proportion to the average compensation paid others for what is termed a day's work in this city; yet I do maintain that so long as any person thinks his position worth holding, it is his duty to perform it diligently, to the best interest of his employer, or otherwise he should resign it.

Dec. 8, 1877.

VERITAS.

The contents of the following letter forwarded by post speaks for itself:

LA PATIENCE EST AMÈRE MAIS SON FRUIT
EST DOUX.

SAN FRANCISCO, June 21, 1878.

Mr. Gus. S. Sutro, 536 McAllister Street.

SIR:—I regret in no *mean* degree that a man holding the position of Judge of the Polling transactions of the late Election, which you did, should have acted with so great a want of dignity and self-respect, as to make the remark you did to me, relative to a public official paper. Your assertion that the "Chronicle," which I had taken there, as official evidence of the boundaries of the Precincts, "not being wanted there," displayed little less than a despicable, to say the least, malignity of feeling to its Publishers and Editors only, as the mere fraction of paper on which its title was printed could in no wise have offended, more than any scrap of waste paper. Thus I take this early opportunity, as

our business relations have ceased, to state to you that, had it not been for the position I held, which I had sworn to serve faithfully, and the probability of creating a dispute likely to disturb the proceedings of the board, then engaged on official duty, I should at that time have distinctly given you to understand that was a cowardly innuendo, you would no more dare to make in the office of that paper, in presence of its Editors and Proprietors, than you have a desire, possibly, to see this in print. When the contents of the "San Francisco Chronicle" prove otherwise than to be a credit to those persons connected with it, I am at liberty to discontinue my subscription, but I should not then be justified to offend others who differed from me, under any pretext whatever, more especially a perfect stranger, and he so situated that compulsory silence was necessarily urgent; consequently, I trust you will not oblige me, in my own defence of the injury, your want of manners and misplaced arrogance led you to suppose you might inflict with impunity, to take such steps as will redound to your shame and discomfiture.

I am, sir,

Yours respectfully,

No.....St.

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CHI TACE CONFESSA.

The popular consequence inferred for abstaining to give a reason for an alleged offense, when asked, is paramount to an acknowledgment of the fact, or impresses an idea that the accused assumes a superiority of manhood; an unrecognized assumption in this country, which subjects the aggressor to the damning proofs of arrogance and imbecility, co-operative evils of self-defense in civil life; and thereby becomes liable to remarks likely to be constituted by the aggrieved party to vindicate his grievance. It is not the assumed

category that constitutes individual superiority, and unless such presumption is accompanied by dignity of action, such individual is exposed to become the target of scorn and reproach on scrutinous examination. What public act, what recognized public benefits have accrued from, or, what noble feats have ever been executed by this scion of Hebrew extraction, to presume he may affront with impunity a man, who confronts him in his audacity? Unless it be because he follows the occupation which the recognized Redeemer and origin of a Truer Civilization than Judaism repudiated and chastised, by overthrowing their tables, and telling the Jews that they were a set of thieves. Matthew, Chapter 21, verse 13. The last line of my letter might in all justice be imputed to boasting, unless I made an attempt to prove the assertion, which I shall as successfully succeed in doing, as the incident itself will be circulated throughout the length and breadth of this great country. "The San Francisco Chronicle" is not wanted here." The maliciously insulting and unprovoked remark itself, the time and place chosen, each demonstrates a cowardly, low, contemptible spirit in its utterance. If the "San Francisco Chronicle" were not a public Journal patronized by the elite, influential and discerning community of this city, especially by the *true* American population; a meaner man than a Jew might possibly be found to degrade himself by making the expression.

If the Jews of this city, by their desire of seeing perpetuated a benighted holocaust system, have taken umbrage at the elevated position the Proprietors of the "Chronicle" have achieved; the superior talent its Editors have displayed, and the perceptible activity of its employees, it no less evinces a lack of independence and want of perception in them to appreciate an independent journal, by their unanimity of determination to divest themselves of the advantages the Americans manifest by their superior intelligence and reliance

on extraordinary ability and perseverance. Had the same allusion been made to me, respecting any other Journal I thought proper to have in my possession, I should have resented the dastardly insult as akin to myself, and I trust have found words compatible to defend it. In presenting letters to the public anonymously signed imposes an obligation, which truth alone can defend, and I shall shield myself under no other plea, as an excuse for not being a coward, than by repeating the words, copied from a Free distributed Reply to a Discourse on our Public Schools in 1875, issued by one of the most prominent orthodox Israelites of this city : “As to my writing under a mask, I have been under the impression that it matters little to the general public, in a discussion of any principle, who may be the advocate on either side. An intelligent public, one would think, would be swayed by the reason and argument, and not by the signature affixed to a communication, which, doubtless, is the reason why communications are signed by initials.”

I pity the want of dignity in those persons who write more for the satisfaction of lauding themselves than for any particular desire of discouraging evils or promoting virtue; and in the whole course of my life, I never regretted the want of means so much as I do to-day, that I am unable to distribute this work gratis.

THE PUBLIC PRESS.

What power on earth so great !
 What influence so stupendous !
 When dictated by unerring Truth,
 Devoid of all dissembling subterfuge,
 For fear of the results of showing a bold front
 By exposure, to expunge existing evils.
 Thrice cursed be he who wields a traitorous pen
 To play the sycophant to criminals of high degree,
 Or connive with error of outrageous hue.
 Words are but letters. Books are but words—

The ranking of each in its respective niche,
 To portray the coward, or the hero ;
 The former by his dastard acts ;
 The hero by his faultless majesty.
 So then does it become this mighty power
 To publish its due and rightful judgment
 To crush or elevate.

CONCLUSION.

In conclusion, I desire to state that I have omitted many pertinent remarks and comparisons analogous to this attempt at reform, which I reserve for a future publication, as I intend to allow no stone to remain unturned, till all efforts fail me in reflecting every blasting error in its true light. My next subject I promise will be no less interesting to the public, nor will my applications be less seering to an equally pernicious evil, which I have the presumption to imagine I am perfectly compètent to expose to the very bone. Furthermore, I would add, that it is my intention to perfect my attempt at reform by dramatizing each work, for which I have secured the necessary copy-right.

ERRATA.

- On page 4, for Spiro read Spero.
 " 4, " arrière " amère.
 " 30, " thousands read millions.
 " 36, " suffiance " sufferance.